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The Ecclesiastical Review

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VIII.—(LVIII).—MAY, 1918.—No. 5.

THE MATRIMONIAL LAW ACCORDING TO THE NEW CODE.

ONE of the most important titles (Tit. VII, Bk. III) of the new Code of Canon Law is, without doubt, that which treats of Matrimony. Since many of the changes herein introduced are far-reaching in their consequences, it is essential that priests devoted to the care of souls should have acquired a knowledge of the points of difference between the old legislation and the new before Pentecost, on which day the Code will begin to operate. According to Canon 1018, pastors shall not neglect prudently to instruct their flocks concerning the Sacrament of Matrimony and the impediments thereto. Up to the present moment we are without an *official* commentary which would serve as a guide to the solution of several otherwise practically insoluble difficulties. Consequently, the purpose of these pages can be none other than an attempt to give a concise, yet, as far as possible, a complete idea of the bearing of the new law on our pastoral conditions.

BETROTHMENT.

Espousals, to be valid, must be in writing and signed by the parties and witnesses as heretofore. A promise of marriage, either unilateral or bilateral, which does not meet these requirements, is void in both the internal and the external forum (Canon 1017). In the *external* forum: hence such espousals have no binding force before the Church's tribunals; v. g. one cannot bring an action to recover damages, or to compel the other party to marry. They are also worthless in the *internal* forum, i. e. no obligation in conscience, either of fidelity or of justice, arises therefrom. An obligation in

conscience, however, might arise incidentally owing to some other circumstance. For instance, a young woman, ignorant of the law, who allowed herself to be violated with the express understanding of subsequent marriage, would have a claim against her violator, and he would be bound to repair the harm, v. g. by furnishing her with a dowry, or, if the damage could not otherwise be mended, by marrying her. Furthermore, it is well to observe that even valid betrothment permits an action solely to recover damages, if due; but not to compel one to marry (l. c.).

Establishment of Status Liber.

That marriage might be contracted both licitly and validly, the Church has ever insisted on the *status liber* of the parties being duly established beforehand. To this end she has prescribed an investigation and the proclamation of the banns.

Investigation. In *periculo mortis*, if other proofs cannot be had, and provided there be no indications to the contrary, the sworn statement of the parties that they are not hindered by any impediment will suffice (Canon 1019). Otherwise, previous to marriage the pastor shall carefully question both the bride and the groom separately and apart in order to ascertain if there exists any impediment; if each, especially the bride, freely consents to the marriage; and whether they are sufficiently instructed in Christian doctrine. This last question may be omitted as often as it appears useless owing to the condition of those concerned (Canon 1020). It is obvious, therefore, that the pastor is obliged to provide for the instruction of those whom he finds lacking in the knowledge of Catholic truth, else he is responsible for the ignorance of the contracting parties and their offspring. It belongs to the Ordinary of the place to lay down special rules for the conduct of this investigation (l. c.). Before proceeding, it may be well to remark that, unless expressly excluded, the term *Ordinarius loci* in law comprises the following for their respective territory: 1. the Pope; 2. bishops and their vicars general; 3. administrators apostolic; 4. vicars and prefects apostolic; 5. those who in their default succeed all the foregoing for the time in accordance with law or approved custom (Canon 198). Under No. 5 are included here in the United

States the administrators of vacant dioceses. To return to the investigation, if Baptism has not been conferred in his own parish, the pastor is to demand evidence of Baptism from both parties, or from the Catholic party only in the case of marriage to be contracted with a dispensation from *disparity of cult* (Canon 1021). The ordinary proof of Baptism is a certificate drawn up in due form. Another proof which may sometimes be admitted, v. g. when it is impossible to secure a certificate, is, provided nobody is prejudiced thereby, the testimony of a witness who is above all suspicion, or the oath of the person himself, if he had been baptized as an adult (Canon 779). It is evident that in the case of a mixed marriage to be contracted with a dispensation from *mixed religion*, the pastor is to require evidence of Baptism from the non-Catholic party also. Finally, those not yet confirmed are to receive the Sacrament before marriage, when it can be done without grave inconvenience (Canon 1021).

Banns. The banns are to be published by one's own pastor (Canon 1023). Consequently, if the parties belong to different parishes, the proclamation should be made in both parishes. If, after reaching the age of puberty, one or both of the parties resided elsewhere for six months, or, provided there is a suspicion that an impediment had been contracted, even for a shorter period, the pastor is to refer the matter to the Ordinary and abide by his instructions (l. c.). The banns are to be proclaimed on three successive Sundays and other days of precept in church during Mass or other divine services at which a large congregation is present (Canon 1024). In lieu thereof the bishop may have the names posted publicly at the church door for at least eight consecutive days, two of which are to be days of precept, v. g. a Sunday and a holiday of obligation (Canon 1025). This substitution may be made by the Ordinary of the place alone, not by the pastor. In the case of mixed marriage the banns are not to be proclaimed, unless, in the absence of scandal, the Ordinary of the place deems it advisable to admit such publication. All mention of the religion of the non-Catholic party is to be omitted (Canon 1026).

Dispensation from Banns. The question of dispensing from the proclamation of banns is dealt with in Canon 1028, which, however, is far from clear. The meaning of said canon appears

to be as follows. 1. When the bride and groom have the same domicile or quasi-domicile and the marriage is to be celebrated in this domicile or quasi-domicile respectively, the Ordinary of said place may dispense from the proclamation of banns not only for his own diocese, but also for an outside diocese, v. g. the diocese of domicile or quasi-domicile respectively, or the diocese in which one or both parties had resided for six months after attaining the age of puberty. 2. When the parties belong to different dioceses, i. e. have a domicile or quasi-domicile in different dioceses, the power to dispense belongs to the Ordinary of the place in whose diocese the marriage is contracted. 3. Should the marriage, however, take place in a diocese in which neither has a domicile or quasi-domicile, v. g. in which they have resided for a month without the intention of establishing there either a domicile or a quasi-domicile, then either the Ordinary of domicile or quasi-domicile of either bride or groom may grant the dispensation.

Procedure in case of Doubtful or Certain Impediments. What is to be done when a *doubt* arises as to the existence of an impediment? 1. The pastor is to investigate the matter more closely, examining under oath (a) at least two witnesses worthy of credence, provided there be not question of an impediment which would bring disgrace on the parties, (b) and, if necessary, the parties themselves. 2. Should the doubt arise previous to beginning or finishing the publication of banns, the pastor is to begin or finish the publication, as the case may be. 3. If after this he prudently judges that the doubt still remains, he is not to assist at the marriage without first consulting the Ordinary of the place. What course is to be pursued when a *certain* impediment is detected? 1. If the impediment is *occult*, viz. one which cannot be proved in the external forum (Canon 1037), the pastor is to publish the banns, and, without divulging the names of the parties, refer the case either to the Ordinary or to the Sacred Penitentiary. 2. When the impediment is *public* and is discovered before commencing the publication of banns, the pastor is not to proceed with the publication until the impediment has been removed, even though he knows that a dispensation has been obtained for the internal forum only. 3. Should the impediment be detected only after the first or second publication, the pastor is to

continue and, in the meantime, lay the matter before the Ordinary (Canon 1031).

Special Precautions. Unless a reasonable cause demand the contrary, the pastor is not to assist at a marriage until at least three days have elapsed since the last publication of banns. Furthermore, if the marriage has not been contracted within six months, the proclamations are to be repeated, unless the Ordinary should deem it unnecessary (Canon 1030). Wherefore, this latter case is to be submitted to the decision of the Ordinary. Save in the case of necessity, the pastor is not to assist at the marriage of *vagi*, i. e. those who at present are without a domicile or quasi-domicile, unless he has previously advised with the Ordinary of the place or a priest delegated by the same, and received permission to assist (Canon 1032).

Marriage Instruction.

The pastor should not neglect to instruct the parties concerning the holiness of the Sacrament, their mutual obligations, the duties of parents toward their offspring, and strongly urge them to make a good confession and Communion before marriage (Canon 1033). Finally, he is to exhort minors (those who have not completed their twenty-first year) not to marry without the knowledge or reasonable consent of their parents. Should they refuse to heed his admonition, the pastor is not to assist at their marriage before first consulting the Ordinary (Canon 1034).

Impediments.

Division. Impediments are divided into 1. impedient and diriment, 2. public and occult. The latter division formerly proved a source of great difficulty. Matters now appear to have been simplified by Canon 1037, according to which a public impediment is one which can be proved in the external forum, all other impediments being occult. Will this embrace impediments which in the past were considered public by *nature*, but which cannot be proved before the ecclesiastical courts? We think not. There is still another division, viz. impediments of *major*, and impediments of *minor grade*. This division, which was introduced for the first time in 1908, is now modified in accordance with the revamping of the legisla-

tion on the individual impediments themselves. Impediments of minor grade are: 1. consanguinity in the third degree of the collateral line; 2. affinity in the second degree of the collateral line; 3. public propriety (*publica honestas*) in the second degree; 4. spiritual relationship; 5. crime arising from adultery and the promise of marriage, or the attempt to marry even civilly. This last impediment has been added to the arrangement of 1908. All other impediments are of major grade (Canon 1042). The practical application of this division is to be found in Canon 1054, wherein it is stated that a dispensation from an impediment of minor grade is not annulled by an *obreptio falsi* or a *subreptio veri*, even though the only reason assigned in the petition is false.

Dispensation. I. In urgent danger of death Ordinaries of places, in order to settle the conscience, and, if the case permits, to legitimate the offspring, may dispense their own subjects wherever they happen to be, and all others who are actually stopping in their dioceses, from—1. the form of marriage, i. e. the presence of priest and witnesses; 2. all and the several impediments of ecclesiastical law, either public or occult, even though multiple, those impediments excepted which arise from priesthood, and, provided the marriage has been consummated, from affinity in the direct line. In using this faculty the Ordinary must observe the following conditions, viz. he must take care to have the scandal removed or prevented, and in the case of dispensation from the impediments of mixed religion and disparity of cult, first obtain the customary guarantees (Canon 1043). Formerly, bishops were vested with a similar faculty, which could be used, however, only in favor of *concubinarii* or of those joined in civil marriage who were dangerously ill on account of *sickness*. These restrictions are now removed; the faculty may be employed in favor of all who are in urgent danger of death from any cause whatsoever. The following points may be mentioned in this connexion. The Ordinary may dispense even from the impediment arising from diaconate or solemn religious profession; from affinity in the direct line arising from a marriage that had not been consummated, v. g. so as to permit one to marry one's daughter-in-law; from several impediments simultaneously, together with the form of marriage. The reasons demanded for the

use of this faculty are either the legitimation of the offspring, not, however, of adulterine or sacrilegious offspring in conformity with Canon 1051, or the soothing of the conscience of one or both parties, even of the party who is not in danger of death.

II. In the same circumstances, viz. in urgent danger of death, and for the purpose of soothing the conscience, and, if the case permit, legitimating the offspring, but only for those cases in which not even the Ordinary of the place can be approached, the following have the same faculty: 1. the pastor; 2. any priest who, when the Ordinary, or the pastor, or a priest delegated by either cannot be reached by the parties concerned, assists at marriage in danger of death; 3. the confessor. The confessor, however, may use this faculty for the internal form only, and then only in the act of sacramental confession (Canon 1044). With the exception of the confessor, those who make use of this faculty are to notify the Ordinary of the place, so that the dispensation may have force in the external forum, and to record the dispensation in the Marriage Register (Canon 1046).

III. Ordinaries of places may dispense from all the aforesaid impediments, when an impediment is discovered after all arrangements have been made for the wedding, and the marriage cannot be postponed until a dispensation has been obtained from the Holy See, without serious consequences. Still, the Ordinary may not use this faculty without first demanding the guarantees in the case of mixed marriage, and without preventing scandal (Canon 1045). It should be remarked that this faculty applies to impediments only, not to the form of marriage; hence, the Ordinary could not dispense with the presence of the priest and witnesses. This faculty holds good for the revalidation of marriage also, provided there is danger in delay, and not time enough to recur to the Holy See. The same faculty described in this number (III) is possessed likewise by all these enumerated under II, however, only for occult cases in which not even the Ordinary of the place can be reached, or only with danger of violating secrecy (Canon 1045). This canon should settle many doubts in reference to the so-called *casus perplexus*. Since the use of telephone, telegram and cable are extraordinary measures, the Ordinary would not be obliged to employ them in the above mentioned

cases in order to apply for a dispensation from the impediment. Finally, the Ordinary of the place is not to use any faculties he may possess, whenever application for a dispensation has been made to the Holy See, except for a grave and urgent reason, in which case he is immediately to notify the Holy See of his action (Canons 1058 and 204). Since the bishop's jurisdiction is not suspended in such a case, this rule applies only to the licit use of his faculty.

Accumulation of Faculties. Whether and when Ordinaries could accumulate their faculties so as to dispense from several impediments simultaneously, were very vexed questions at times in the past. The new law seems clear. 1. Those who have a *general* faculty to dispense from a certain impediment (not, however, a faculty to dispense in one or the other case), may, unless the contrary is expressed in the indult, dispense from said impediment even when multiple, v. g. multiple affinity or consanguinity; 2. those having faculties to dispense from several impediments belonging to different species, either impedient or diriment, may dispense from all said impediments, even though public, occurring in the same case (Canon 1049). If in a certain case there should exist one or more *public* impediments from which one has faculties to dispense, and at the same time an impediment from which one cannot dispense, recourse must be had to the Holy See for a dispensation from all the impediments in the case. If, however, the impediment or impediments from which one can dispense are discovered only after a dispensation has been obtained from the Holy See, one may use one's faculties, and dispense from the remaining impediments (Canon 1050). A dispensation from a diriment impediment granted by virtue either of ordinary jurisdiction or of jurisdiction delegated by means of a general indult, *ipso facto* contains the legitimation of the offspring, to the exclusion of offspring which is either adulterine or sacrilegious (Canon 1051). Hence there is no need for the one dispensing to declare the offspring legitimated, since the dispensation effects the legitimation automatically.

Form of Dispensation. A dispensation granted from a specified degree of consanguinity or affinity is valid, even though an error concerning the degree crept into either the petition or the dispensation by mistake, and provided 1. the degree actually

existing is inferior to the one mentioned, or 2. even though another impediment of the same species of an equal or inferior degree has been omitted (Canon 1052). Thus, if by mistake a dispensation was requested for the second, instead of the third degree of consanguinity, a dispensation granted for the second degree, would suffice for the third degree, but not *vice versa*. Likewise, if one asked for a dispensation from the third degree, and received by mistake a dispensation from the second degree, the dispensation would be valid. Again, if by mistake one applied for a dispensation from the second degree of simple consanguinity, whereas in reality there existed an impediment of multiple consanguinity in the second degree, the dispensation might be used. A dispensation granted by the Holy See from *matrimonium ratum non consummatum*, as also the permission accorded by the same to contract a fresh marriage in the case of the presumed death of the other partner, contains also a dispensation from the impediment of crime due to adultery and the promise of or attempt at marriage, not, however, from the impediment of crime due to other causes (Canon 1053).

Fees. No other fee may be demanded by the Ordinaries or their officials on the occasion of granting a dispensation, than a moderate sum from those who are not poor, to be employed in defraying the expenses of the chancery. All customs to the contrary are reprobated, unless the Holy See has given special faculties in the matter. Moreover, restitution must be made by those who act contrary to this provision (Canon 1056). Whence we are to conclude that except for postage etc. no fees may be demanded of the poor. But nowhere in the Code do we find a definition of the term *pauperes*. Since currency so rapidly depreciates, the Holy See deemed it wise, perhaps, to lay down no hard and fast rules on the subject. DeSmet is authority for the statement that even in recent times the Sacred Penitentiary considered as *pauperes* those whose joint fortune did not amount to 3,000 francs, or about $600 of our money, and as *miserabiles* those who lived solely by the labor of their hands. The faculty granted to our Bishops is found in Formula T. no. 15: "Exigendi modicas mulctas tam a divitibus quam a pauperibus juxta vires in elargiendis dispensationibus matrimonialibus, exceptis tamen ab hoc mendicis; et dum-

modo mulctae sic exactae in pios usus fideliter omnino erogentur." What changes may be made in the faculties of our Ordinaries, it is impossible to forecast; for which reason I have purposely avoided reference to them in the course of these pages. Before concluding, let me remark in general that whenever a custom is reprobated in law, no period of time, no matter how long, can ever render it reasonable (Canon 27).

Execution. Those granting a dispensation by virtue of faculties delegated by the Holy See are to make express mention of the delegation in the act of dispensing (Canon 1057). Failure to comply with this injunction does not render the dispensation void.

PROHIBITIVE IMPEDIMENTS.

With the exception of the change already noted under espousals, and the change to be noted in connexion with the new laws regulating *closed time*, the old prohibitive impediments remain unchanged. Still, a new prohibitive impediment has been introduced, viz. in countries in which *legal affinity* arising from adoption renders marriage unlawful according to the civil law, such affinity constitutes a prohibitive impediment in Canon Law (Canon 1059). This is not the sole instance in which the new Code defers to the civil law. Another instance is found in the title on Contracts, where the principle is established that in ecclesiastical matters the prescriptions of the civil law in reference to contracts, their annulment and effects, are to be followed, except when contrary to divine law, or when Canon Law provides otherwise (Canon 1529). Still another instance will be recorded when treating of diriment impediments. Perhaps it may not be out of place to call attention to some of the other features emphasized by the new legislation under the heading of prohibitive impediments.

Mixed Religion. The principles of the natural law, together with the present law regulating marriage between Catholics and baptized non-Catholics, are restated. As is evident, the Church will not permit such marriages unless there is moral certainty that the customary guarantees will be kept (Canon 1061). Consequently, the pastor should not apply for a dispensation, if this certainty be not had. In the matter of guarantees it may be noted that, although the Catholic party is not

required by law to give a guarantee to that effect, he is, nevertheless, under an obligation prudently to strive to bring about the conversion of the non-Catholic partner (Canon 1062). It is obvious, therefore, that the pastor must impress this obligation upon the Catholic. Conformably with Canon 1063, if a pastor knows for certain that the parties, after obtaining a dispensation from the impediment of mixed religion, have married either personally or by proxy before a non-Catholic minister, or intend renewing their consent in the presence of the same, after being married before the priest, he is not to assist at the marriage except for most weighty reasons, and only after the scandal has been removed, and the case referred to the Ordinary. Still, when required to do so by law, the parties are not forbidden to appear even before a non-Catholic minister acting merely in the capacity of a civil official, in order solely to comply with the law, and thus be entitled to the civil effects (l. c.). Needless to add, in this latter case the parties are to be instructed beforehand to go through the civil ceremony without giving matrimonial consent, which must be given only before the priest and witnesses. The obligations of pastors previous and subsequent to mixed marriages are rehearsed in Canon 1064. Here it will suffice to note that pastors are obliged to watch that the parties faithfully keep their promises. This applies also in the case of those who have married outside the parish, but are resident within its limits. Instructions follow in Canons 1065-1066 as to the manner of acting with those (a) who have joined condemned societies, or who have apostatized, without however joining a non-Catholic sect; (b) also with public sinners or those who are publicly known to be under censure, and have not yet been reconciled. The pastor is not to assist at the marriage of such persons without first consulting the Ordinary and awaiting his instructions. In the case of those mentioned under (b) the pastor may proceed with the marriage, should there be an urgent reason, and if there be no time left for consulting the Ordinary.

DIRIMENT IMPEDIMENTS.

Age. For the purpose of contracting marriage the age of legal puberty has been changed. Thus, males before the com-

pletion of their sixteenth year, and females, of their fourteenth year, are debarred from contracting valid marriage. Otherwise the age of puberty remains the same as in the past. Whether or not *malitia supplet aetatem*, does not appear. The fact that no mention is made thereof, joined to the hereafter advanced age of legal puberty, leads us to conclude that it does not. Even though marriage contracted after the aforesaid age is valid, nevertheless pastors should endeavor to keep young people from marrying before the age usual in the country (Canon 1067).

Impotency. In this connexion let it suffice to remark that marriage is not to be hindered when the impediment of impotency is doubtful either in law or in fact (Canon 1068). Wherefore, a woman who has submitted to the Porro operation, losing thereby the womb and both ovaries, is, to say the least, doubtfully impotent in law, and as a result is not to be disqualified from marriage. This is in keeping with the recent procedure of the Congregation of Sacraments.

Ligamen. When a former marriage is invalid, or has been annulled for any reason whatsoever, it is not permitted licitly to contract a fresh marriage until the nullity or annulment of the former marriage has been clearly and legitimately established (Canon 1069). Hence, it is not the duty of the pastor or of the confessor, but of the bishop, to permit marriage in the circumstances.

Disparitas Cultu The impediment of disparity of cult will exist hereafter only between persons baptized in the Catholic Church or converted thereto on the one hand, and unbaptized persons on the other (Canon 1070). If, therefore, a person who was not baptized in the *Catholic* Church, and who did not subsequently join the Church, were to marry an unbaptized person, said marriage would be valid. On the contrary, were a person after baptism in the Catholic Church or conversion to same to fall away, his marriage with an unbaptized partner would be invalid. Furthermore, if at the time of marriage a person was commonly held to have been baptized, or if his baptism was doubtfully valid, the validity of the marriage is to be sustained until it is proved with certainty that one person had been baptized, and the other had not been baptized (l. c.). This positive statement settles what was

previously disputed. However, the presumption is merely a *presumptio juris*, not *juris et de jure*, and consequently may be rebutted.

Raptus. Formerly, in order to constitute the impediment of *raptus*, a violent abduction coupled with the intention of marriage was necessary. Under these circumstances a valid marriage could not take place before the woman abducted had been released from her place of detention. Thus far the law remains the same. In addition, the terms of the new law have been extended so as to include the case of a woman who is violently detained with the intention of marriage in a place either in which she is staying (therefore no abduction) or to which she has gone of her own free choice, v. g. elopement. (Canon 1074).

Consanguinity. As in the past, this impediment extends to all degrees of the *direct* line; but in the *collateral* line it extends only to the *third* degree inclusive (Canon 1076). This Canon likewise contains a prohibition against permitting marriage when a doubt exists as to whether or not the parties are related by blood in any degree of the direct, or in the first degree of the collateral line. The reason for this injunction is very likely to be found in the possibility of some applying, in the case of degrees which are doubtfully of the *natural* law, the power granted to Ordinaries in Canon 15, and by virtue of which they may dispense even from invalidating laws in the case of a *dubium facti*, provided it be a law from which the Pope usually dispenses.

Affinity. Affinity constitutes a diriment impediment in all degrees of the direct line, and to the second degree inclusive of the collateral line (Canon 1077). According to Canon 97 affinity arises solely from valid marriage, whether *ratum* only or *ratum et consummatum*. Whence we may deduce the following: (a) the impediment of affinity arises even from a valid marriage which has not been consummated. Sin committed with such a relative would hereafter seem to constitute the sin of incest. (b) Affinity does not result from *copula illicita*; hence, the sin of incest which formerly arose under this head, will cease to exist.

Public Propriety. In future the impediment of public propriety will arise from *invalid* marriage whether consummated or not,

and from public or notorious concubinage. It is a diriment impediment between a man and the woman's blood relatives in the first and second degree of the direct line, and *vice versa* (Canon 1078). Thus, public propriety no longer arises from valid betrothment. Mark also that the impediment does not extend to the collateral line. Here we ask, when is concubinage public or notorious? It is public when the fact is already published among the people; or, if not so published, the circumstances are such that one may and must prudently judge that it will easily be so published. It is notorious principally after a final sentence of a competent ecclesiastical judge or a judicial confession of guilt; also if publicly known, and the crime was committed under such circumstances that it cannot be kept secret or excused by law (Canon 2197). As is evident, this impediment must occasion many doubts.

Spiritual Relationship. Spiritual relationship will be confined to two cases only, arising, viz. (a) between the one baptizing and the one baptized; (b) between the one baptized and his sponsor (Canon 1079, 768). In these two cases only does spiritual relationship constitute a diriment impediment. Hence, if a parent were to baptize his child even without a just reason, he would not contract spiritual relationship with the other party, and could, therefore, use the *debitum*. We should observe that, although spiritual relationship is contracted between the person confirmed and his sponsor only, a matrimonial impediment does not result therefrom. But the sponsor has an obligation of looking after the Christian education of his godchild (Canon 797). We should not forget that when Baptism is repeated *sub conditione*, no relationship is contracted, unless the same sponsor be had as in the former Baptism (Canon 763).

Legal Relationship. Legal relationship arising from adoption constitutes a diriment impediment in those cases only in which it is a diriment impediment according to the civil law (Canon 1080). This Canon disposes of much uncertainty which formerly surrounded the matter.

Crime. The impediment of crime appears to be unchanged (Canon 1075). In keeping with Canon 16, which states that ignorance does not excuse from invalidating laws, unless the contrary is expressly declared, we may conclude that, contrary to the opinion previously maintained by some, ignorance does not prevent one from contracting this impediment.

MATRIMONIAL CONSENT.

The principles heretofore governing the nature of matrimonial consent and the impediment of error are repeated in Canons 1081-1084. In addition, the following points are to be noted. The fact that one knows or thinks that marriage under certain conditions is void, does not necessarily exclude matrimonial consent (Canon 1085). Thus a person who is aware that clandestine marriage is invalid, may still intend to marry and bind himself for life. The practical application of this principle is to be found in the revalidation of marriage without the renewal of consent. If one is able to speak, matrimonial consent is to be expressed in words; equivalent signs may not be employed (Canon 1088). Since the Canon contains no invalidating clause, consent expressed by means of signs would not render the marriage void. For valid marriage consent must necessarily be given either personally or by proxy (l. c.). By implication, therefore, marriage by letter is pronounced to be invalid. For marriage by proxy the following conditions are to be observed. 1. Diocesan regulations should be observed. 2. For valid marriage the agent must have a special commission to contract marriage with a specified person, which commission must be signed by the principal and by either the Ordinary or the pastor of the place in which the commission is given, or by a priest delegated by either, or by at least two witnesses. 3. If the principal does not know how to write, the fact is to be noted in the commission, and another witness added, who must, likewise, sign the instrument. If these formalities are not observed, the commission is void 4. If prior to marriage by the agent in the name of the principal, the latter should withdraw the commission or become insane, even without the knowledge of the agent, the marriage is invalid. 5. That the marriage may be valid, the agent must discharge his commission in person (Canon 1089). Marriage may also be contracted through an interpreter (Canon 1090). The pastor, however, is not to assist at marriages to be contracted either by proxy or through an interpreter, except for a grave reason, and provided there be no doubt as to the genuineness of the commission and the trustworthiness of the interpreter. Furthermore, time permitting, he is to get the permission of the Ordinary (Canon 1091).

Form of Marriage.

By the term *forma matrimonii* in law is meant the due observance of those formalities required in giving matrimonial consent. These formalities, according to the *Ne temere,* consist in giving matrimonial consent in the presence of a qualified Ordinary or priest and two witnesses. The legislation of the *Ne temere* has been modified in a few particulars.

Valid Assistance. Since our pastors, both removable and irremovable, are henceforth to be *parochi* in the canonical sense, it seems that they cannot validly assist at marriages until they have been inducted into office with the required formalities (Canon 1444). In order to dispense with the aforesaid formalities, the bishop must do so in writing (l. c.). Under the present discipline Ordinaries and *parochi* are disqualified from validly assisting at marriage if nominally by public decree they are either excommunicated or suspended from office. In future they will be unable validly to officiate only after a condemnatory or declaratory sentence of excommunication, interdict or suspension from office (Canon 1095). A judicial sentence must contain the name of the guilty party (Canon 1874); hence, on this score there is no difference between the old and the new law. According to Canon 1868 a sentence is a decision by means of which a judge concludes a trial; decrees are all other judicial pronouncements. Whence we see the necessity for a change in terminology. Note likewise that a sentence of interdict disbars an Ordinary or *parochus* from validly assisting at marriage. Formerly, the Ordinary or parish priest could not validly assist at marriage unless invited and asked. The clause "invitati ac rogati" is now dropped, very likely because we can scarcely imagine a case in which they are not invited at least tacitly (Canon 1095). Permission to assist validly at marriages within the territory of him who grants the permission, must be given expressly to a stated priest for a specified marriage. All general delegations of whatsoever nature are eliminated, save in the case of assistants for the parish to which they are assigned. Otherwise, the delegation is void (Canon 1096). Much doubt thus far connected with the subject of delegation should now disappear. By the term assistants (*vicarii cooperatores*) is here meant those who are detailed to assist the pastor in the care of the

parish, because he himself cannot properly manage same on account of its size or for other reasons. Such assistants have an obligation of residence (Canon 476). Therefore, a priest invited by the pastor to assist him over Sunday could be delegated to officiate only at marriages which are expressly determined, but not for any marriage which should present itself. The case would be different when the pastor has leave of absence. The priest who takes his place, provided he has been approved by the Ordinary (Canon 465), may be delegated to assist at all marriages. Again, in conformity with Canon 1096, we must conclude that while the Ordinary might give the assistants general delegation for the parish to which they are assigned, he could not give them general powers for the entire diocese. The concluding paragraph of this Canon states that the pastor is not to give permission to assist at marriages within his own parish until all the requirements of the law for determining the *status liber* of the parties have been complied with. Consequently, the pastor may not shift this duty to the priest who is to officiate at the marriage.

Licit Assistance. In conformity with the recognized rule of law, "potest quis per alium, quod potest facere per seipsum", the pastor of the place in which the contracting parties have a month's residence, may give permission to another to assist licitly at a marriage in the latter's parish (Canon 1097). In the case of parties belonging to different Rites, the principle for licit marriage, viz. that as a rule the marriage should be contracted before the pastor of the bride unless a just reason excuses therefrom, is reversed, so that the marriage is to be contracted before the pastor of the groom, unless the contrary is provided by particular law (l. c.). Such special legislation exists for the Ruthenians in the United States, where the marriage is to be contracted according to the Rite of the bride and before her pastor.[1] A slight innovation is to be observed in connexion with entering the record of marriage in the Register of Baptisms. Formerly the law read "statim"; now, however, "quamprimum" (Canon 1103). We may presume that the change in the wording is intended to dispel all undue worry,

[1] S. C. P. F. *Cum Episcopo.* 17 August, 1914. In Canada the marriage is to take place before the pastor of the groom. S. C. P. F. *Fidelibus Ruthenis.* 18 August, 1913.

not to encourage carelessness, as is clearly indicated by "quamprimum".

Marriage without Priest Assisting. If the pastor, Ordinary, or a priest delegated by either cannot be had or approached *sine gravi incommodo*, marriage contracted in the presence of witnesses only is valid and licit: 1. *in mortis periculo*; 2. *extra mortis periculum*, when it is prudently foreseen that the aforesaid impossible state of affairs is to last for a month. Still in both cases, if another priest is handy, he is to be called in and assist at the marriage, together with the witnesses. The marriage, however, is valid even if contracted solely in the presence of the witnesses (Canon 1098). The points of difference to be noted between this legislation and the old, are: (a) formerly in *periculo mortis* when the Ordinary, the pastor, or a priest delegated by either could not be had, marriage could be validly and licitly contracted in the presence of any priest and two witnesses, but only to set the consciences aright, or, if the case permitted, to legitimate the offspring. Hereafter, although a priest must be had, if convenient, his presence is not necessary for validity. Neither are there any special reasons assigned for permitting such a marriage. (b) *Extra periculum mortis*, marriage heretofore could be validly contracted before two witnesses only, when the Ordinary, the pastor, or a priest delegated by either, could not be had *in aliqua regione*, provided this condition had actually lasted for a month. In future the impossibility need not be general in a certain place; it is sufficient that it exist in a particular case, v. g. of a man in detention to whom the pastor, etc. is denied access. Again, the marriage may be contracted *at once*, if there are solid reasons for judging that the impossibility is to continue for a month.

SUBJECTS.

As regards the persons affected by the *Ne temere*, all those baptized in the Catholic Church, or converted thereto, even though they should later on become perverts, were bound by the law. An exception is now made in favor of children born of non-Catholic parents and baptized in the Catholic Church, provided such children have grown up from infancy in heresy, schism, infidelity, or without any religion. Such are excepted

when marrying others who are not subject to the terms of the law (Canon 1099). Could this exception be invoked in favor of a child, if one of the parents was a Catholic, the other a non-Catholic, and the child is raised a Protestant after the death of the Catholic parent? We have no hesitation in giving a negative reply, since the Canon speaks of non-Catholic parents, not parent: "ubi lex non distinguit nec nos distinguere debemus".

Time and Ceremonies.

Closed Time. The solemnization of marriage, i. e. only the solemn nuptial blessing, is forbidden from the first Sunday of Advent till Christmas inclusive, and from Ash Wednesday till Easter Sunday inclusive. For a just reason, however, the Ordinary may permit the solemn nuptial blessing during the aforesaid times. The couple is to be admonished to refrain from too great a display ("nimia pompa"). The Mass to be said must conform to the rubrics (Canon 1108). This power is granted to the Ordinary, not to the parish priest. The clause permitting the solemn nuptial blessing is already in force.

Ceremonies. It is well to note that, whereas no sacred rites are permitted in the celebration of mixed marriages, the Ordinary, should he foresee that greater evils will otherwise result, may permit them; not, however, the Mass (Canon 1102). For the same reason the Ordinary may also allow the marriage to take place in church (Canon 1109).

Matrimonial Effects.

The effects of marriage are too well known to require repetition. Still it might not be amiss to emphasize the following points, which are either insisted upon or clarified in the present chapter of the Code. Many may be pleased to learn that the Code *expressly* states that, so far as canonical effects are concerned, women are placed on a par with men, unless the contrary is positively stated in the law (Canon 1112). Parents are under a most grave obligation to procure the religious, moral, physical and civil education of their children to the best of their ability, also to provide for their temporal welfare (Canon 1113). Those children are said to be legitimate who are conceived or born of either valid or putative marriage,

unless marriage relations were forbidden the parents at the time of conception on account of the solemn vows of religion or sacred orders taken subsequent to marriage (Canon 1114). Thus, a child conceived before marriage and born of a woman after valid or putative marriage, is held to be legitimate until it is conclusively proved that the husband is not the father. Formerly, putative marriage had to be contracted *in facie Ecclesiae*, i. e. before the priest and witnesses. No such clause is here appended. Marriage is said to be *putative* if contracted in good faith by at least one of the parties, and remains putative until both parties are certain that it is invalid (Canon 1015). Presumed to be legitimate are those children who are born at least six months after the celebration of marriage, or within ten months after the discontinuance of the conjugal life (Canon 1115). These are merely *praesumptiones juris* and must yield to evidence. Children are legitimated by subsequent marriage, valid or putative, which is either contracted for the first time or revalidated, even though not as yet consummated, provided the parents were capable of marriage at the time of conception, or of pregnancy, or of birth (Canon 1116).

SEPARATION.

Dissolution of the Bond. I shall confine myself to the so-called *Casus Apostoli* or Pauline Privilege. Two points which were formerly mooted, are now settled. 1. The Pauline Privilege may be used in favor of baptized non-Catholics (Canon 1119). The expression "partem baptizatam" includes non-Catholics, since we are not to distinguish where the law does not distinguish. 2. The "interpellationes" are always necessary, even when impossible, unless a dispensation has been received (Canon 1121). We should also notice that the "interpellationes" are valid even when made privately. Proof, however, must be furnished for the external forum (Canon 1122). The extension to other countries, where like conditions exist, of the privilege granted in favor of the Indies (Canon 1125) does not concern us.

Separatio a mensa, toro, et habitatione. In the case of adultery, tacit condonation of the crime is presumed, unless, within six months, the guilty partner has been dismissed, abandoned, or a legal accusation preferred against him (Canon 1129). This

is a new provision. In all cases of separation *a mensa* etc. the children are to be brought up by the innocent partner; or, if one of the parties is a non-Catholic, by the Catholic, unless the Ordinary should make some other arrangement in both cases for the good of the children. In every instance their Catholic interests are to be safeguarded (Canon 1132).

Revalidation of Marriage.

Simple Revalidation. To revalidate a marriage which is invalid owing to a *diriment impediment*, it is necessary that the impediment should have first ceased or been removed by means of a dispensation, and that matrimonial consent be renewed by at least the party who is aware of the impediment. Renewal of consent is required by ecclesiastical law for validity, even though both parties originally gave their consent and have not yet withdrawn it (Canon 1133). This renewal of consent consists necessarily in a fresh act of the will relative to the marriage which was certainly invalid from the beginning (Canon 1134). The procedure to be followed is detailed by Canon 1135. 1. If the impediment is *public*, consent is to be renewed in the manner prescribed by law, i. e. by both in the presence of the priest and witnesses, or of the witnesses only in those cases in which their presence will suffice. 2. If *occult* and *known to both parties*, it will be enough for both parties to renew their consent privately and secretly. Wherefore, they need not do so before the priest and witnesses. Conjugal relations with the intention of renewing matrimonial consent would evidently suffice. 3. If *occult* and *unknown to one party*, it will be sufficient for the party who is cognizant thereof to renew consent privately and secretly, provided the consent of the other party still continue. Contrary to the hitherto generally recorded opinion, there is no mention here of notifying the other party. Consequently, as above, nothing further is required than, v. g. matrimonial relations with the express intention of renewing matrimonial consent. In conformity with Canon 1093, when a marriage is invalid on account of a diriment impediment, matrimonial consent, when given, is presumed to last until its withdrawal is evident.

Lack of Consent. Marriage which is invalid on account of *lack of consent*, is revalidated by renewal of consent on the part

of the person who failed to consent, provided, of course, the consent of the other party still continues. If lack of consent was solely *internal*, it will be sufficient for the party who did not consent, to renew consent *interiorly*; hence as above. If failure to consent had been *externalized*, consent must be renewed *exteriorly* by the party failing to consent, either before the priest and witnesses, if *public*, or in some other private and secret manner, if *occult* (Canon 1136). There is no mention of notifying the other party. Nevertheless, it would seem that the presence of the other party is required, when consent is to be renewed in *due form* before the priest and witnesses. Even when consent is to be renewed privately, because the externalization was merely occult, we must remember that internal renewal is of no avail. We need scarcely add that this Canon will occasion many queries and difficulties.

Lack of Form. According to Canon 1137, marriage which is invalid owing to lack of form, may not be revalidated except by observing the due form.

Sanatio in Radice. A *sanatio* may be obtained only when marriage was void owing either to some ecclesiastical diriment impediment or lack of due form; not, if the diriment impediment is of the divine or natural law. The Church will not grant a *sanatio* even when an impediment of the divine or natural law has ceased (Canon 1139). The effects of *sanatio* are: 1. it revalidates the marriage from the moment the dispensation has been given; 2. as regards the canonical effects, it retroacts to the beginning of the unbroken matrimonial consent, v. g. children considered legitimate from the start (Canon 1138). To procure a *sanatio* there must have been matrimonial consent on both sides, i. e. consent which would of its nature suffice, but which was rendered ineffective by reason of a diriment impediment, or lack of form. We may thus conclude that a *sanatio* may be obtained even when one or both parties knew their marriage was invalid on account of a diriment impediment or lack of form, provided they intended really to marry for life. Mutual matrimonial consent must have existed from the beginning, and not have been revoked by either party. In case it did not exist from the beginning, it must have been given later on, in which case the benefit of *sanatio* may be received. In this case the retroactive force in the matter of

canonical effects, begins with the giving of consent (Canon 1140).

The foregoing meagre sketch of the changes introduced by the new law may afford us, perhaps, a faint glimpse of the marvelous adaptability of the Church to the varying conditions of succeeding ages. Thus, while remaining unshaken wherever principle is involved—as proof, witness the same rock-ribbed law regulating mixed marriage—she has so modified procedure and recast impediments as to give the whole edifice the appearance of a modern structure, and at the same time impart to it a strength born of the experience of centuries.

In conclusion, we wish to reiterate the statement made at the beginning of this article, viz. that the opinions herein expressed are of a merely tentative nature, and therefore can claim only a doctrinal, not an authentic, value. Many inquiries will necessarily be addressed to the Congregation of Sacraments, to determine the force of various canons. For this reason the priest will be obliged to keep informed on the corresponding replies that can be expected from time to time. In the meantime, we trust the conclusions reached above, and which we believe to be based on approved principles of law, may be of assistance to the hard-working pastor of souls.

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DANGER IN PROHIBITION.

A SHORT time ago, the writer received a long letter on Prohibition from a Bishop of the Middle West. It contained these significant words at the end: "But I think that our Eastern Catholics often live in a fool's paradise and are not ready to confront the dangers that threaten us from many quarters." This prelate had spent the days of his priesthood in the East and his comment has the weight of long experience. Still, as one reviews the situation of Prohibition in the country at large, one is inclined to believe that the words of the Bishop are not only applicable to the East, but to the whole country. As a matter of fact, the West has felt the menace of Prohibition, so far as the Church is concerned, far more than has the East.

That there exists in the present attitude of the advocates of the abolition of all drink a menace, a danger for the Catholic Church, is no longer a theory, but a real, live fact. The danger is threefold, theological, ethical, and practical, according to the aspect from which that attitude is viewed. It must be said, however, that from each standpoint there is a practical side that cannot be ignored.

The Theological Side of the Question.

Naturally we take first the subject of alcohol itself, and here we have the theological menace. One of the fundamental principles of the Prohibition movement is that alcohol is something evil *in se*. The Catholic Church cannot countenance such an idea. Nothing that God created is evil *in se*, even though it may be much abused. We have His own testimony for everything that He made, "He saw that it was good". Father Bridgett, the great English temperance worker, puts the whole matter very concisely and very clearly when he says: "Drink is the work of God; drunkenness is the work of man." Everyone knows the great advocate that temperance had in Cardinal Manning. His Eminence in an address delivered in 1872 emphasized the common teaching with regard to strong drink in this striking way: "I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful when it does not lead to drunkenness, that man is a heretic condemned by the Catholic Church. With that man I will not work." And the Cardinal was right. One of the big principles of the anti-drink movement is purely and simply the old heresy of the Manichaeans. To hold that alcohol is intrinsically an evil thing or so inevitably bound up with evil that they cannot practically be dissociated, is assuredly to revive again the unchristian doctrine against which St. Augustine contended so strongly after he had broken with his former colleagues, the Manichaeans.

The Church, therefore, in this matter holds to the old principle, "Abusus non tollit usum". While she condemns most strongly the abuse of alcohol, she does not go to the other extreme and assert that alcohol is a *malum in se*. To hold such a doctrine would therefore be a serious thing for a Catholic.

As a matter of truth, there are some very ardent and very extreme advocates of Prohibition among Catholics, both lay and clerical, who seem to give out the impression that all alcohol is intrinsically evil. They further create the idea that they are speaking for the Catholic Church. Then, too, they are received into full comradeship by their Prohibition brethren in such a way that their stand in this matter is further beclouded. While the writings of some of these Catholic advocates of the Prohibition cause are vague on this fundamental principle and an evident attempt to conciliate the doctrine of the Church and this apparently essential tenet of the cause, there is no hesitancy on the part of the Prohibitionists themselves in asserting that these Catholic adherents are heart and soul with them and on every principle.

Now that is all wrong and constitutes a grave danger. The Church will not and cannot ever be for this false principle. She cannot change her position on this point. It is time, therefore, that these ardent spirits should stop compromising the Catholic Church in this way. If they care to advocate the good points of Prohibition, no one will quarrel with them. But it is not fair to the Church to let the impression spread that she stands for something that she positively cannot uphold. Such an impression as the foregoing merely leads to other and graver dangers from a theological standpoint. Basing their assertion on at least a half-hearted approbation of the above false principle on the part of some Catholics, the advocates of Prohibition tell us that we can and ought to use unfermented wine in the Sacrifice of the Mass. I will give you a practical illustration of this. On 10 October, 1916, I received a long letter from Bishop Granjon in which he gave a very clear statement of Prohibition as it affected Arizona. In that year the Legislature had passed a law prohibiting alcohol of all kinds in the State of Arizona. There was no clause excepting wine for medicinal or sacramental purposes. But I shall quote the Bishop at some length, as his words are very illuminating on the point at issue.

> The worst feature of the Arizona Prohibition law [he says] and the one which caused me at the time to instruct my priests to discourage voting for it, was its disregard of the sacred right of the Church to

use fermented wine for the celebration of the Mass and consequently to import it into the State. I took care to warn the promoters of Prohibition of the stand of the Church in the matter and of our determination to fight all and every form of Prohibition that failed to provide an exemption on this score. Attention was also called by the medical and other liberal professions to the advisability of allowing an exemption in favor of alcohol for medicinal and scientific purposes. The Prohibitionists were intent on framing a drastic law that would leave no loophole of any sort or shape for infringement, and they simply waived aside our representations by alleging that the priests could use grape juice. This attitude was unfortunately encouraged by imprudent and ill-advised utterances from lecturing priests (one of them "did" Arizona recently) who go about the country advocating Prohibition of the most uncompromising type and going so far as to say that it is up to the Church to substitute grape juice for fermented wine for the Mass. This from the mouths of Catholic Clergymen; our separated friends have at least the excuse of lack of information in these matters.

It is hard to see how Catholic priests can hold such doctrines in the face of the Church's teaching. But Bishop Granjon's statement is very clear, and what happened in Arizona is being duplicated all over the country by these over-zealous, unwise Catholic preachers of Prohibition. It is a shame, to say the least, that they allow their advocacy of this cause to blind them to the fact that they are putting the Catholic Church in a very false light before the world. Catholic theology and Catholic liturgy speak so clearly on this use of fermented wine that there is no room for argument.

What does our theology teach us on this point? Take any hand-book of theology (Noldin, for instance), and you can easily find out. Noldin [1] has the following: "Ad valide consecrandum solum et omne vinum de vite adhiberi potest, quod substantialiter est incorruptum". Then again (p. 130) he adds: "Ad licite consecrandum adhiberi debet vinum facta fermentatione perfectum, purum et incorruptum". Catholic theology therefore is very explicit in telling us that fermented wine must be used. Catholic liturgy substantiates theology. Unfermented wine is not allowed except in cases of necessity. The Roman Missal brings out this point clearly,[2] "si vinum

[1] Vol. LII, de Sacramentis, p. 129.

[2] De defectibus in celebratione Missae IV, 2.

fuerit aliquantum acre, vel mustum de uvis tunc expressum . . . conficitur Sacramentum, sed conficiens graviter peccat". Thus is the practice of the Church clearly outlined and adhered to for twenty centuries. No one man or group of men can take to themselves the right to change this practice. The Church must first speak to us on a subject of such grave importance. " Ecclesia audienda est."

Other dangers loom up from the standpoint of theology, but for our present purpose it will be sufficient to consider just one more danger. It is perhaps more scriptural than theological; but since it has a practical bearing in theology, it may be opportune to discuss it here. I refer to the attempt that is constantly made by the Prohibitionists and backed up by some Catholics to read into the Scriptures, both the Old and the New Testament, strange interpretations where there is question of drink. The strangest part about the whole matter is that it was not until about the year 1800 A. D. that it was discovered that it was wrong to drink strong drink. In all those eighteen hundred years, neither the Church nor any faction of Christians, except the extreme ascetics of the first ages, had discovered that it was wrong to drink. The reader may find this and other questions discussed very well in the Rev. Dr. Wasson's work, *Religion and Drink.*

Another strange fact is that the Prohibitionists did not discover from the Bible that it was wrong to drink. But first they discovered from the terrible ravages made by drink that it was wrong to drink. And then, in order to help their cause, they discovered that the Scriptures taught that it was wrong to drink.

It is plainly evident to any one who reads the Holy Scriptures even casually that the Bible is not a cold-water tract. It does not inculcate the doctrine of water and nothing but water. I think that the splendid paper by Father Butin [3] on the scriptural use of the word " wine " is about the best argument that can be adduced against this new-fangled idea of making the Bible prove something that it assuredly does not assert. Father Butin proves conclusively that fermented wine was recommended in the Old Testament as a drink, even for the purpose

[3] ECCLES. REVIEW, Vol. LII, No. 2, Feb. 1915.

of exhilaration; that the Jews honored God by offering drink on His altar daily; that our Lord used fermented wine at the Last Supper. These and many other citations were used to show that wine was not only not forbidden by God, but even recommended. Drunkenness was condemned, but the moderate use of wine was not forbidden.

If drink is forbidden by the Bible and wrong, then God is wrong, Christ is wrong in His practice, in His precept, and in His principle; the Catholic Church is wrong; we are all wrong and we priests do wrong when we celebrate Mass with fermented wine. But such a conclusion is most absurd. For us Catholics, the solemn interpreter of the Holy Scriptures is the Church and she is guided infallibly by her Founder, Jesus Christ. To her will we listen as children to their mother and not to the newly-discovered, unfounded interpretations of the private interpreters who find the most marvelous things in Holy Writ to bolster up their opinions when it is necessary to do so. Our duty as priests is to expound truth. Therefore, we must set ourselves firmly against movements that are founded on such false principles as we have seen this latest movement to possess.

The Ethical Side of the Question.

From the ethical standpoint, the Prohibition situation presents certain dangers that cannot lightly be put aside. Sound ethical attitudes should have something more back of them than the mere assertions of men, no matter how prominent. They should possess an intrinsic value that makes them ethically sound. I shall take up a few of these attitudes of the Prohibitionists and analyze them to see their true worth.

In the first place, these anti-drink advocates assume that application of law to the abuse of drink will work an absolute cure. In other words, they assert that the law will make men moral. Is that true? Liberty or freedom of choice is a real good, a treasure that should be jealously guarded as the highest prerogative of man and necessary for the accomplishment of his end. Unless he is free to choose, how can he gain merit? If he has no temptations, where is the credit for being moderate? Possibly human government would be better if there were less chance of doing wrong; but on the other hand life would

cease to be a school of character and a place of merit. Virtue would be compulsory. However, it is not the province of the State to remove all temptation—if such a thing were possible—and to apply to vice here below the sanctions that Providence ordinarily reserves for the next world. Human nature cannot be reformed by compulsion; it must be done from the inside by the individual himself. Conquest over temptation is Christ's way and not immunity from all temptation. It would be well to say here that the men in our jails are indeed rigid teetotalers, but no one would call them models of virtue. Why? Simply because they have not strengthened their characters to resist temptation, and the law itself does not prevent them from doing wrong. It is false therefore to say that law will reform men. And it is also false to say that we should allow the encroachment upon our liberty when there is question of checking the abuse of something lawful. Temptation met and conquered is the seed-plot of merit.

Another ethical attitude of the Prohibitionists and a very fundamental one is the stand taken in the matter of strong drink and bodily health. They claim that since bodily health is injured by strong drink, then its use should be abolished. It can be safely said that this claim is absolutely false and tends to do away with one of our great moral principles. The Rev. Joseph Keating, S.J., the learned editor of *The Month*, treats this question in a most satisfactory way in his clever little work *The Drink Question*. He warns us that we must not give ear too readily to the assertions of the anti-drink advocates, but must analyze thoroughly their arguments in an attempt to find out their soundness. He shows conclusively the hollowness of their argument on bodily health. He argues that men risk their bodily health in pursuit of many things. To acquire spiritual progress, men often harm their bodies by excessive corporal mortification. For mere temporal ends, for instance, extension of trade and acquiring of gold, men expose their bodies to injury. Growth of knowledge, public service, and sport even, often cause men to risk their very lives. How many men, for example, risk their lives in the mere pleasure of automobiling? There is hardly a man who owns a pleasure car but often risks his life just for the mere exhilaration that comes to him from speeding. "It may be folly," says Fr. Keating, "a sacrifice

of the future to the present; but then, not all folly is sin, though all sin is folly."

The question arises whether drink can be included in these cases? Pleasure is attached to the use of all our senses, and they may be used with moderation even for the mere pleasure of exercise. Since we may delight our eyes without fault in viewing beautiful pictures, our ears with fine music, our smell with the sweet fragrance of the flowers — why not taste with strong drink? When goods are of the same order, man is free to prefer the less good to the greater, the more immediate to the more remote. However, we admit that there is a greater restraint to be exercised when there is question of matters concerning our bodily appetites and the senses of touch and taste. Still, even there we must allow a certain amount of freedom. Suppose that we were morally bound to make health our first consideration in all matters of diet, we should be bound by a legalism more stern than that of Leviticus and every person would feel bound to acquire an unwholesome knowledge of alimentary processes. In this respect, eating and drinking are on a level. No one is bound under pain of moral fault to choose the most perfect course open to him. So the individual may lawfully choose to partake of certain nice foods and drinks that are not altogether healthy for him and enjoy the pleasure that comes from a moderate use of them, in spite of the future physical discomfort that results from them. Therefore, even though the whole medical world was united in the opinion that alcohol is a poison and injurious to health, a man would not be morally bound to avoid strong drink. "He is free to reckon the pleasure to the palate, the glow of the body, the exhilaration to the senses, the breaking down of reserve, the temporary stimulus to thought, the oblivion of care and trouble, which he has found to be its immediate effects, to be worth the diminution of health that is its consequence, supposing that those ill-results are slight and not permanent. We cannot say that strong drink in moderation is so manifestly injurious that a man fails in due self-regard by its use. The effects above mentioned are not wrong in themselves and therefore they may be sought by means which are not wrong." It is foolish to make all alcoholic drinking necessarily sinful by exaggerating the obligation to avoid what is unhealthy. As Father Keating says so well,

" Total abstinence is not a *sine qua non* of perfection nor necessarily a means to it ".

We conclude, therefore, that it is morally right to drink, even though such drinking may be the occasion for some physical discomfort. If it is true that it is right to drink, then it follows that it is right to buy drink, to sell drink, and to make drink. In other words, it is about time that some one had the courage to say in a straightforward way that the drink business is a legitimate one. This is not a defence of the liquor traffic, because the writer feels that a good many of the reforms that are urged against these men have been brought upon themselves by the manner in which they have conducted their business. The more level-headed ones among them do not hesitate to say the same thing. But granted that their business is conducted as it should be and as is done by a good many, they have as much right to pursue their trade as the grocer or the haberdasher. They are engaged in supplying a demand which is in itself legitimate. To denounce their business as an unlawful one is merely to go back to the proposition that drink is morally wrong, and that is a principle that is fundamentally false.

It may be wise here to touch on a point that has a moral bearing in this question of Prohibition. Prohibition has been heralded as a wonder-worker. With its adoption, our country was to see a tremendous moral uplift. The people were to live much better lives under its influence. But it has not been so. Half of the American people are under Prohibition, and as a matter of record over half the people of our country do not enter a church. They live without religion. Further, the states that show the largest number of non-churchgoers are the Prohibition states — for instance, Maine. Every one admits that divorce is one of the great moral cancers that is eating away our social organism. Yet it is a strange fact that the Prohibition states, as a rule, show the largest number of divorces. Kansas, North Dakota, and Maine are sad examples of this fact. The statistics compiled by the United States Government show that only five per cent of the divorces are granted on account of drink. How true and sensible are the words of Father Keating (whose little book is by far the fairest and most impartial one that I have seen on the drink question), " And we may repeat our warning that, if drink is the cause of crime,

poverty and other things, the inhuman, unchristian conditions of life in which so many of the workers have to live are the cause of drink. Drink is not the sole cause of crime and other ills. A heartless commercialism which treats human beings as 'hands', not as 'souls', is often the parent of excessive drinking, as the one escape possible from the misery it engenders."

The conclusion to be drawn from what has been said in this ethical section of the Prohibition question is that man is not and cannot be reformed by law alone. The chief motives must be moral ones. The Catholic motives for temperance and total abstinence have stood the real test and have wrought wonderful things that mere prohibitory legislation can never work. "Scindite corda vestra" must be the motto in dealing with the abuse of drink, as it is in the handling of other sinful abuses of God's creatures. The sound moral basis of all systems that combat the drink habit must be tested by the Catholic principles that individual liberty must be respected unless in any particular case it is incompatible with real social welfare, and that abuse, unless exceedingly prevalent, does not destroy the right to use. Judged by these main tests, Prohibition has certainly fallen down as an agency for the moral reformation of the individual and the nation.

The Practical Side of the Question.

While I have spoken at some length on the theological and ethical aspects of the question, I am willing to confess that the chief motive that urged me to write this paper was to lay before my brother priests the grave danger that confronts us all when we take a practical survey of the Prohibition situation. I fear that some of them are not alive to this menace, either from lack of knowledge or from failure to realize the gravity of it.

Prohibition is at the zenith of its power and sweeping everything before it. Common sense, the courage to speak out, liberty of all sorts, seem to have given way before its conquering assault. Like the drunken man, whom it condemns because he goes to extremes, Prohibition, too, drunk with power and victory, has gone to the sad extreme of trampling upon one of the dearest principles of man—his religious liberty. It is sad, but it is too true. It is a fact that must be faced. Oklahoma is the scene of this latest and greatest outrage, and the Catholic Church is the chief victim.

Prohibition and Oklahoma in 1917 make a sad story. The Legislature passed the Ferguson " absolutely bone-dry " law at its session of 1917. The Catholics of Oklahoma saw the trend of the law, but were powerless to stop its enactment. There was only one Catholic representative in both houses of the Legislature. By that law, the manufacture, sale, possession, or importation of any drink containing one-half of one per cent of alcohol, measured by volume, was prohibited. The railroads were forbidden to carry such liquors. The mere possession was a crime, and the law officers had the right to search your home. There was no clause excepting wine for sacramental purposes. The law was absolute and affected priest, minister, or doctor, or anyone else who might need wine in the performance of his professional duties. The failure to place an exceptive clause in the law was deliberate. There was absolute indifference to religious rights. This is plain from the statement of Mr. H. T. Laughbaum, the superintendent of the Oklahoma Anti-Saloon League, which was given out when his attention was called to the fact that the bill in its drastic state might give rise to much religious bitterness and great harm. Here are his words: " In every fight we fellows had for Prohibition, Anglicans and Catholics refused to lend their aid. We would gladly have incorporated into the law (bone-dry law) the permission to import wine into the state for sacramental purposes, but at the time they sent no delegates and ignored us completely, and therefore we let the law go on record as it stood."

The bigotry back of that statement is evident and shows the character of the men with whom we have to deal. We must get down on our knees for the privilege of getting wine so that we can practise our religion. That is what we are told. The powerful Anti-Saloon League must be adored by the Catholic Church if she wants to exist. We have come upon sad days. Just think of it—the head of the Anti-Saloon Leaguers tells the Catholics of Oklahoma that, because they sent no delegates, he is going " to fix " them. He admits that there should have been an exceptive clause, but Catholics are to be punished because they ignored this mighty tyrant of modern America—the Anti-Saloon League. The Methodists and Baptists ran the anti-drink campaign in Oklahoma just as they are doing in Maryland and other states. I know that the Catholics of Maryland

are not invited, and I venture to say that those of Oklahoma were excluded too. But even so, if they did ignore the invitation, yes, even if they openly fought Prohibition, would that give the Prohibitionists any right to trample on their religious rights? But the Prohibitionists did trample on their rights, and to perfection. To-day in Oklahoma a priest or minister who uses fermented wine in the carrying out of the ritual of his Church is a criminal. He not only commits a crime by using it, but the mere possession of it constitutes a crime. His house can be searched. He lays himself open to arrest and imprisonment. It is time to expose this thing in all its nastiness. The truth is this, if the law officers of Oklahoma did their duty as prescribed under the new prohibition law of the State, Bishop Meerschaert of Oklahoma, the priests and the ministers (I might say here that the Anglican and Lutheran ministers are allied with the Catholics in this matter) who possess and are using fermented wine, ought to be in prison because they are openly violating the law of the State and committing a crime every day in the week, even though it is done in the performance of the sacred functions of their office. For two thousand years the Church, after the manner of Christ at the Last Supper, has used fermented wine in the celebration of Holy Mass, the highest act of worship that the world has ever seen. But now the Legislature of Oklahoma tells the Catholic Church that she cannot use fermented wine and if her priests do so, even though they are carrying out the sacred rite for which they were principally ordained, they are violators of the law and guilty of crime. The same also applies to ministers of other churches which use fermented wine in their services. The Catholic Church and the others must give up the practice of their religion because the Legislature of Oklahoma says that the use of wine is a crime. A curious situation! No, not curiout, but startling. Something that ought to make us think and take action.

We ask ourselves if such things can be true in liberty-loving America in 1918? We are fighting to make the world free, and yet these things are allowed to happen within our own borders. It savors of the England and Ireland of old persecution days and of the America of Colonial times.

The Catholic Church in Oklahoma began a suit, after the law passed, to have it set aside as unconstitutional. The suit was instituted by Dr. DeHasque, the Chancellor of the diocese, to compel the railroads to carry wine for sacramental purposes. Dr. DeHasque asserts in his petition that " the Sacrifice of the Mass is an external sensible act and that it doth signify the most profound homage to God and is to all Catholics the supreme act of worship and adoration and of all acts the most acceptable to God ". Further on, the petition states that " it (the Mass) is the inestimable and the most precious privilege appertaining to the human race and that the deprivation of it would therefore work irreparable harm and injury to the welfare and morals of all Catholics and that any law prohibiting the Sacrifice of the Mass does in effect prohibit the plaintiff and all Catholics from worshipping God according to their faith and belief and in the manner ordained and commanded by the Christ as aforesaid ". Many beautiful things are said in the course of the petition about the value and importance of the Mass to impress upon the Court the necessity of possessing wine wherewith to celebrate the Mass. The Catholic Church pleaded that in the name of religious liberty this law should not be put in force. They asserted that the legislators never meant to trample on religious rights. They contended that it was against the very constitution of the State of Oklahoma which says that " Perfect toleration of religious sentiment shall be secured and no inhabitant of the state shall ever be molested in person or property on account of his or her mode of religious worship ". They argued that it was a virtual confiscation of their property to make the possession and use of sacramental wine a crime. But they pleaded and contended in vain. Judge Clark held (on 23 December, 1917) that there was no reason for making an exception in the case of sacramental wine in interpreting the meaning of the prohibitory laws. The ultimate use of the wine had no bearing on the question; the railroad could not carry wine of any kind. This decision simply makes these clergymen greater criminals now when they possess and use sacramental wine. Brother priests, let me ask you a question, and then answer it yourselves. How would you like to be facing the situation that your brothers in the priesthood of Jesus Christ are facing to-day out in Okla-

homa? It is not a question as to whether the law will ever be carried out by the authorities. But the question can reasonably be asked why such a law was ever put upon the statute books. Would you like it to be hanging over your heads? How would you feel if you knew that it was perfectly possible for an officer of the law to enter your church and take out of your hand the sacred chalice just as you were about to consume the sacred Body and Blood of Christ? Such things are possible in Oklahoma to-day. The law may never go that far, but it can; and my contention is that many of us may feel the same situation unless we wake up and prevent it. Startling situation? Yes, indeed, and one in which we should not only extend our sympathy to our brethren in Oklahoma, but should coöperate with them in making such laws impossible in the future. Of course, an appeal has been taken to the Supreme Court of the State from Judge Clark's decision. But whatever is the outcome of the appeal, it cannot change the fact that the first law was wrong and against religious liberty. Strange situations beget strange bedfellows. The Anglicans and Lutherans, who are likewise affected by Judge Clark's ruling, have joined with the Catholics in this appeal. Two hundred and fifty thousand of the citizens of Oklahoma are affected by the ruling.

The case of Oklahoma is not an isolated one. It is not the first, nor will it be the last unless we awaken to our danger and take a firm stand against such legislation. Arizona had the first case of this kind in 1916. The quotation from Bishop Granjon's letter in the beginning of this article shows the attitude taken by the Prohibitionists. He was told to use grape juice. In the same letter, the Bishop says: "As a matter of fact, while some of my parish priests needing altar wine found themselves disbarred from using the common carriers . . . they secured wine for the Mass in whatever manner they could without the least molestation. In so doing, however, there remained the grievous and most distasteful fact that these priests were placed in the necessity of proceeding, technically, in violation of the letter of the law." The same law that Oklahoma has was once in vogue in Arizona. The priests there could not get wine for Mass, and so they had to violate the law. The law has since been repealed and an exception made for

sacramental wine. This repeal and this getting of wine without any trouble makes no difference to my general contention that such a law should not be allowed upon the statute books of liberty-loving America.

The writer has received a great many letters from Bishops regarding the question at issue. It will suffice to quote one more to show that other states have been in danger and perhaps those near at home have not sensed this menace. I quote from a letter of Bishop Dowling of Des Moines, Iowa, 12 February, 1917: "This year, I sent to the leaders of the 'drys' a request to keep the Catholic Church out of it; that if Iowa wished to be dry, we were for it. But if any 'bone-dry' legislation was passed making it impossible to get sacramental wine, we should have to take issue and campaign for its repeal. The proposed bill was immediately modified." This last sentence is important. It shows that unless the Bishop had made his protest, Iowa would probably be facing the same situation as is Oklahoma to-day. So we cannot congratulate ourselves upon the fact that Oklahoma is an isolated case. Oklahoma, Arizona, Iowa are three states that have faced this danger. When will our turn come? You perhaps say that it will never come. So did all the others. You have the true story of Prohibition in Oklahoma before you. It has created a situation that can do no good either to the state or the nation. It has created a spirit of hatred and distrust in the heart of one citizen against another. Here is a practical, concrete, living example of what Prohibition will do in an attempt to gain its end. We must not forget that the Anti-Saloon Leaguers in other states are brothers of the Oklahoma group, are actuated by the same principles, and are striving toward the same end, from which nothing can swerve them.

What guarantee have we that other states will not become other Oklahomas under Prohibition? None whatever. Further, if national Prohibition becomes a fact, what assurance have we that the Prohibitionists, drunk with power and conquest, in their mad desire to make the nation a drinkless one, will not attempt to make the United States one grand Oklahoma of down-trodden religious rights in which religious bitterness will engender strange things in men's hearts? These are strange questions and one must confess that one cannot see an optimistic answer.

A Catholic Bishop of the West has said that Prohibition is a great Christian principle. So say also the Prohibitionists. But one would like to ask the good Bishop, first, would he consider it very Christian if he was facing the same situation that his brother Bishop of Oklahoma is facing — the dilemma of acting the criminal or closing the churches. Secondly, it is hardly a very Christian spectacle that is being presented to the country, of so-called Christian bodies throttling the religious rights of other Christian bodies. It reminds one of the days of the old Roman catacombs and the period of the Christian martyrs. Thirdly, is it Christian to allow the joy to the unbeliever and irreligious and the scandal to the good that are resulting from the sight of a Christian Bishop and his priests contending in the civil law court (a tribunal to which they should never be compelled to resort in matters of this kind) against so-called Christian bodies?

Prohibition, therefore, in its perfection is neither Christian nor patriotic. It is unworthy the support of God-fearing citizens. It is worse than drunkenness, since it would rob men of their God-given right to worship God according to their conscience. Why not call it by its right name? The perfect example of Prohibition in its extreme application, as we see it in Oklahoma, a perfectly, absolutely dry State, shows us the real tendency of the movement. It is down-right, insidious, partisan, sectarian religious persecution of the worst kind. It is creating a religious autocracy of the worst type. It is a menace to the state and the nation and a real danger to our attempt " to make the world safe for democracy ".

The indictment just made might seem severe if facts did not bear it out. Let us consider the cases that we have offered— Arizona, Iowa, and Oklahoma. They all show an amount of bigotry that is surprising. In all these states, the framers of the Prohibition laws were perfectly aware of the fact that the omission of the exceptive clause would harm the Catholic Church in a very vital way. They knew perfectly well that without fermented wine the Sacrifice of the Mass would cease. They must have known or they could have ascertained very easily that no Bishop could take it upon himself to change a practice that the Church has adhered to for two thousand years after the manner of Christ. Take Arizona, for instance. In

justice to Bishop Granjon, it must be said that he openly stated in his letter that in spite of the way in which his plea for an exceptive clause was received, he did not think that any harm was meant to be done to the Catholic Church. The good Bishop is overflowing with charity and we are glad to see it. But the facts as stated by himself show that the Prohibitionists were told of the harm that would be done; they received this information without paying any attention to it and then they told the Bishop to do something that they should have known that he could not do. This savors very much of bigotry.

In Iowa, the bill was only amended after Bishop Dowling had said that the Catholic Church would be forced (as she did not wish to do) to come out and openly oppose a bill that did not contain the exceptive clause. It was only then that the bill was modified. Surely, they must have known before that there was necessity for modification. The Prohibitionists have been told times without number of the injury that would result to the Catholic religion if she was forbidden the use of sacramental wine. One cannot see how refuge can be taken behind the plea of not knowing the harm that might result.

But in Oklahoma there was no such excuse. One of Dr. DeHasque's letters is clear on that point. Writing for the Bishop, he says that " a great deal of bigotry is mixed with the activities of the Prohibitionist leaders ". Then he continues: " The Prohibitionist movement is inspired and supported by the Anti-Saloon League, which is a powerful Methodist Church machine. Coöperating with the Methodist Church in building up the Prohibition sentiment is the Baptist Church, backed by the financial assistance of John D. Rockefeller, senior and junior. These denominations by opening their 120,248 churches to the Anti-Saloon agitators exert a tremendous influence on the public, the press and the politicians." Those of us who have had anything to do with the Prohibition movement in their states know that every word of Dr. DeHasque's statement is true. I will go further. It is a well known fact that the chief body instrumental in badgering and heckling Congress into passing the Federal amendment was the Methodist Church. Then, too, in nearly every state, the superintendent of the Anti-Saloon League is a Methodist and he is generally made the enforcing officer of the law when it is

passed. Without closing our eyes to facts (and many Bishops and priests know that this is true) we must admit that there is the most intense dislike and bitter antagonism in the ranks of Methodism for the Catholic Church. Judging by Mr. Laughbaum's attitude in Oklahoma, we can hardly expect to receive much consideration. Only a short time ago, a most unjust and most unwarranted attack was made by a Methodist minister against Cardinal Gibbons because he had the courage to differ with the Anti-Saloon League on the question of the Federal amendment pending before the Maryland Legislature. The Prohibition movement may have been political in its beginning, but there can be no doubt that to-day it has been turned into a movement that is trying to introduce innovations into theology and Scripture, is attempting to make us accept principles that are opposed to our ideas of ethics, and finally to do away with the most precious part of our Catholic life—the Sacrifice of the Mass. I know perfectly well that Christ's promise will prevent that calamity, but should we not resent, and that in a forceful way, the attempt to do so?

Some strong things have been said in the course of this paper. But strong situations require strong words, and when they are true why should we be afraid to utter them? Perhaps we would not feel that they were so strong and harsh if we were facing things as they are in Oklahoma and were compelled to write these words as Dr. DeHasque was forced to do: "I am hopeful that the Oklahoma Supreme Court will take a higher stand and not make the police power of a state superior to the fundamental and basic principle of the United States Government, the freedom of religious worship; will not make criminals of moral, healthy, peaceful citizens, who, in order to worship God according to the dictates of their conscience and the well-defined, accepted, traditional belief and form of public worship antedating the establishment of the United States, considered it essential to have, make or import wine for sacramental purposes."

Do not Dr. DeHasque and the other priests of Oklahoma deserve our sincere sympathy and help? He puts the whole practical situation in a nutshell and we can easily see how the same situation can arise in our own state if we are not up and doing.

BERNARD J. MCNAMARA.

Baltimore, Maryland.

A LAY CRUSADE.

THE average Protestant is persuaded that the layman in the Catholic Church is a very silent partner in church affairs and has merely to believe and do whatever he is told —and pay all the expenses.

The average Catholic layman is perfectly content with his status in the Church, believes without hesitation or doubt her divine character, and very cheerfully leaves to the clergy the task of furthering the progress of God's Kingdom on earth, so that he may devote his time and attention to his business. He is firmly persuaded that the sanctuary railing is a dividing line, on one side of which are they whose duty is to preach the Gospel and defend the Church and advance her cause. "What can we do?" he would say if any one suggested that he ought to do something for the good cause of Christ. Well, I think the story of a Lay Crusade here in Georgia affords an answer to his question.

Let me give you some idea of the conditions confronting us here. Georgia has an estimated population of 2,875,953 souls and 400,000 illiterates; its Catholic population is about 19,000. Until quite recently it was probably best advertised by the frequency of lynchings and the writings of an editor who week after week misrepresented and abused the Catholic Church and poured out the vials of his wrath against Mr. Taft, Mr. Wilson, Mr. Bryan, Chief Justice White, Senator Hardwick, and many others.

One ought not to be surprised, considering the statistics of ignorance and lawlessness, to find that this editor, on a conservative estimate, controls about 25,000 votes in Georgia and is regarded by these voters in much the same way as the fanatical Mussulman regards Mohammed; and so one can form some idea of the extent and intensity of bigotry in the State.

Through the influence of this editor the Legislature of Georgia two years ago passed a convent inspection bill. While a number of my Protestant friends assured me that this man had no influence in Georgia, I could not help reflecting that the assurances were always made in private and never were expressed in the newspapers, and I further observed that it was only after the National Government got after him for opposi-

tion to the law, and silenced his paper, the editors of Georgia slowly and conservatively began to condemn him as a dangerous man. They were well assured that Uncle Sam would not allow him to continue publishing his paper, and so they felt brave enough to attack him. I know of only one exception, the *Augusta Chronicle*, whose editor is a Methodist and who has persistently denounced this man. It seemed an almost hopeless task to strive to counteract these bitter and calumnious charges, but I hoped there might be found in Georgia some persons who would listen to our defence and could be reached by appeals to reason. Hence on 28 August, 1916, I wrote to the priests of the diocese requesting them to have delegates selected to a convention to meet in Macon on 24 September. "There will be held", I wrote, "in Macon on Sunday, September 24th, a meeting of Catholic Laymen for the purpose of establishing a Catholic Lay Association for defence of our Holy Faith. The delegates to the Convention will be selected as follows: two of the most prominent and, in your judgment, best equipped gentlemen of your parish will be selected by you; and you will request the various Catholic organizations in your parish to select from their membership one delegate each to represent them."

The Convention met on the appointed day, and after a temporary organization the secretary read a letter from the Ordinary telling of his reasons for asking them to come. He spoke of the bitter attacks made on their Church and faith and made special reference to the convent inspection bill, whose victims were the Sisters who were universally held in high esteem for their devoted lives of practical charity, but who were now attacked by members of the legislature, and he reminded them that in the debate some *country member* had the hardihood to attack the virtue of these Angels of Mercy, and that the attack was heard in silence. He suggested that there was a possibility that there were in Georgia a number of Protestants who could be reached by appeals to their reason, and concluded by saying: "There may be a field here for effort on the part of the organization which I trust will result from this meeting. A campaign of education may effect some good. The means and method I am content to leave to this meeting, promising my earnest coöperation in everything it shall do."

The gentlemen very quickly formed an organization, and a Committee on Constitution and By-Laws made a report which was soon adopted. It declared that the name should be the Catholic Laymen's Association of Georgia and its purpose would be to "promote a better understanding between Catholics and the other Citizens of Georgia for the purpose of maintaining the civil rights of all persons regardless of their religious belief"; that all Catholic laymen were eligible to membership. The usual By-Laws regarding the officers and their duties followed. Among the By-Laws adopted were the following:

> The Publicity Committee shall consist of three members to be elected annually by the Convention. The duties of the Publicity Committee shall be to direct the publicity program of the organization. It shall be empowered to employ such help, with the approval of the Chairman of the Finance Committee, as may be necessary to further the purpose of the organization.
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> The Publicity Committee shall distribute in any locality such literature as may be deemed advisable by them.

As a matter of fact the entire activities of the Laymen's Association have been effected through the Publicity Bureau, and the Association was singularly fortunate in securing for the position of Manager, Mr. J. J. Farrell, who brought to his work unbounded zeal and peculiar fitness.

Eleven months after organization, on Sunday, 19 August, 1917, the first Annual Meeting of the Association was held at Savannah, and Mr. Farrell read his report, from which I shall quote. He prefaced his Report by saying that it was only in May 1917 that the Bureau found itself ready for work. They had no precedent to fall back on and were on new ground, and the only thing they had to begin with was a copy of the Constitution and By-Laws, a list of members, and a report of the proceedings of the Convention. Mr. Farrell said:

> The first thing desired was the building up of a proper mailing list. It was thought 5,000 would be enough to begin with and a call was made upon all members to send in names. The response was most hearty. Those whose names were first secured and who showed a kindly feeling toward our work in turn furnished other names, until about ten thousand were on hand within sixty days.

This has been the groundwork of all our publicity, though the full list on August 1st, 1917, was composed of about 23,000 names. Especial attention has been paid to the physicians, lawyers, and bankers of the State. It is hoped to add the school teachers and dentists within a short time.

Several experimental counties were selected, but the regular campaign was started with the Tenth Congressional District, each paper therein running the three-inch advertisements, four weeks, at the expiration of which another, and adjoining, tier of counties was selected. Up to 31 July advertisements had appeared in 95 papers in 69 counties. Since, contracts have been made in other parts of the State and all the territory where papers are published has been practically covered. These advertisements have been so worded as to cause the honest enquirer after the truth to write to the Bureau.

A copy is herewith given:

About Roman Catholics.

Get your information first hand. Upon request we will tell you their belief and position, their practices and obligations, their rights and duties, as they bear on civic and social relations, public questions and good citizenship.

For information address

The Catholic Laymen's Association of Georgia,
107 Ninth Street, Augusta, Ga.

Other forms of publicity used were the news letters, there being sent from time to time brief items of Catholic interest to the Georgia press, and direct letters to the editors who made mention, either favorable or hostile, of Catholic matters. Through our members and a press clipping bureau we kept tab on every paper in the State. Every favorable mention received is followed by a letter of thanks and appreciation from the Bureau, and every unfavorable or misleading mention is corrected at once, with the request that the correction be printed as prominently as the false statement had been. This led to some interesting letter writing with the result *that to-day outside the Watson publications there is practically no Georgia newspaper printing anything against Catholics.* We attribute this to the fact that the editors got tired of having to correct themselves and therefore refrained from criticizing, even though they could not find themselves willing to praise.

An instance of the effectiveness of the publicity bureau was furnished by what we know in the office as the "Macon incident", when

some of the Veterans there demanded that the Memorial day invitation to Bishop Keiley be recalled by the Daughers of the Confederacy. We realized that any statement from us would not only be resented but would spoil what was a fine thing for our propaganda. But in order to excite comment thereon, a personal letter to every editor was written, calling attention to the extent to which religious prejudice had gone in Georgia and asking him as a leader in his community to do what he could toward putting down a condition that would inevitably hurt every Georgian if allowed to continue. The result exceeded our hopes. Practically every paper of note denounced the action of the dissenting Veterans. Even the anti-Catholic press could only condemn their acts. And Lucian Knight and T. K. Oglesby wrote splendid tributes to the work of Catholics in the south and the United States at large, both of which we used in pamphlet form, having 25,000 copies distributed.

The Oglesby pamphlet, published under the title, "Catholics in American History", has attracted especial attention.

In counties where we were attacked and were unable to get the papers to publish our replies we have secured lists of the entire registered voters and have sent them the various pamphlets. These lists had to be purchased, but are the only ones that have cost us anything other than postage.

As the cost of printing our various statements in the 200 newspapers in Georgia would have been prohibitive, we determined to issue a number of pamphlets, and up to the present (1917) we have published the following:

"Plea for Peace", first edition, 10,000; second edition, 10,000; and now have 5,000 more on the press;
"Catholics and the Confederacy", 10,000;
"Catholics in American History", 15,000;
"Catholics in Georgia", first edition, 15,000; with 10,000 more on the press;
"Catholic Belief", 15,000;

[Since the report of Mr. Farrell the Bureau has issued:

"Catholics and the Bible",
"Catholics and Marriage"]

and we are preparing one on

"Catholics and the War".

[Of "Catholics and the Bible" 25,000 copies have been published, and at the present time the Bureau has sent out nearly 150,000 pamphlets.]

Probably the greatest amount of good has been done by the direct letters sent. Questions came from all parts of Georgia and from South Carolina, North Carolina, Alabama, Florida, Texas, New York, Missouri, and Iowa. It is almost impossible to build up a series of form letters about the most frequently asked questions, as had been hoped, since there is a personality about each inquirer that must guide in making reply. It is seldom that a question can be answered briefly, most letters requiring several paragraphs to each question, and in many cases whole letters of several hundred words each are required for a single question. And this letter calls forth more.

Nothing has illustrated so conclusively the vast ignorance about Catholicity as the questions received by the Bureau. While they cover every doctrine of the Church they also comprise every slander published about her and every fable told of her. Of course the Bureau has many questions about the Oath of the Knights of Columbus, the Jesuits, Maria Monk, the Assassination of McKinley, Tammany, the Bible, Funston and the Baptists, Parochial Schools, etc.

Many are yet asking us questions, but many have happily finished by requesting some Catholic book which will give a general outline of Catholic doctrine; and we most frequently send them Cardinal Gibbons's little work, *The Faith of our Fathers.*

In reviewing the accomplishments of the Bureau it is well that we keep in mind the conditions that obtained when it began its work and the situation as it is to-day. We set out to bring about a more friendly feeling between all Georgians, irrespective of creed. Our work was not proselytizing. We were not aiming to do the work of the clergy.

Ours is a Laymen's movement pure and simple. As Laymen we were enduring such a campaign of misrepresentation as would inevitably, if not checked, render Georgia impossible as a place for our children to live in. The Veazy law, obnoxious as it is, was but a start. Other and more far-reaching legislation was just ahead. The attacks had reached a point where even those willing to be fair to us were deceived and had become inclined, to put it mildly, to accept as true many of the untruths told about us. We had reached that stage where silence was misconstrued. We had to do something.

After a full comprehension of the situation we arranged a tentative campaign of education to reach those not totally blinded by prejudice. We sought to apply modern publicity methods to put the truth before Georgians.

The Bureau has received letters of praise and commendation from a large number of Protestants in Georgia and elsewhere and has always received the full approbation of ecclesiastical authority.

Our anxiety is not so much for the effect of our work on those we are seeking to reach, for we are receiving ample evidence that we are accomplishing what we expected to, but rather are we concerned at the failure of some of our Catholic people to grasp the situation. In the country districts where Catholics are few and far between there is a stern realization of the need of our Association, but in the larger cities there is a lack of understanding. Those who travel in Georgia, who go into the highways and byways, know that prejudice against Catholics is hurting them in business as well as in civic affairs. Instances of loss of customers because of hostility to Catholicity are constantly being brought to our attention. But the city Catholics fail to comprehend the danger that confronts us all. Unless this prejudice is removed, unless the great bulk of Georgians, who are very largely non-Catholic, are taught to know that there is no truth in the statements made against us, the coming generations will find insufferable conditions for residence in Georgia. Ask any one familiar with rural Georgia and he will tell you this is true, and what is bred in the country districts is sure to find its way into the cities.

Therefore, we have laid our plans to benefit ourselves not so much as to help our children; to make living conditions better for them. It is a huge task. The things said about Catholics have been without contradiction so long that they have actually become accepted as true. We are forced to keep our side before the people of the State.

Our pamphlets have been written or adapted according to this plan. The first, "A Plea for Peace", has perhaps been the best received. We had planned to have the "Catholics in Georgia" booklet follow the Plea, but at this time the Veterans incident occurred and we changed our plan to include the Knight and Oglesby brochures, which were both well received. Indeed we are still receiving requests for copies of both.

We had now reached the point where the groundwork of our presentation was laid out. We had explained what our aims and objects were and we then went a step further and issued the booklet, "Catholic Belief", which was compiled from the pastoral letter of Bishop Keiley. It was a clear-cut statement of what Catholics believe regarding some points about which there is much clamor in Georgia. It is a valuable booklet and we are still hearing from it. As its field was more definite it naturally brought forth opposition and we have received numerous letters about it, both pro and con.

One of the things we have received most inquiries about is the Catholic attitude toward the Bible and it was to make clear to

Georgians the untruths told against us in this regard that we have had prepared the brochure now being printed, "Catholics and the Bible". It is too soon to indicate how it will be received, but once it is in the mails we know the people of Georgia will for the first time have been told of our position on this much-talked-of point.

The Manager of the Bureau has here tried to outline its workings and to point out the good accomplished. In a campaign for general publicity it is difficult to pick out particular instances of effectiveness. We have not yet reached the stage where we can point to this or that big number of people brought to our way of thinking. Our instructive books have just begun to be called for. We are planning this year to follow up each case to a definite conclusion, but at present we can only keep on working. As stated above, these inquiries are nearly all the beginnings of a correspondence that is now taking our attention. Whenever a man asks for information we keep after him until we get him to read what we want him to have and we keep him asking questions until his mind is cleared up on those points he was in doubt about. Next year we hope to be able to have instances of this kind that will have ended. Those of the clergy who have been following our work will tell you that we are reaching people who would never otherwise know anything of the Catholic Church and its teachings. We are spreading the Light. That is practically a summary of what has been accomplished in the few months we have been in operation, though really a few weeks will cover the field work, since much of the other was merest preparation.

It is needless to say that had it not been for the help given by the Knights of Columbus through the Religious Prejudice Commission, the Publicity Bureau would not only not have been able to make the showing sketched herein but would scarcely have been able to have accomplished anything at all.

The entire expense of the various pamphlets has been borne by them, not merely the cost of printing, but the addressing of envelopes, stamps, and mailing.

In addition the Commission assigned to this work in an editorial capacity Mr. Benedict Elder, upon whom has fallen the brunt of the labor. All of the most difficult questions have been answered by him, every newspaper reply has been prepared by him, every pamphlet has either been written or redacted by him. To this work he brought not only a remarkable fund of learning and information, but a tact, an enthusiasm and a level-headedness that are deserving of all praise. To him the Publicity Bureau extends its heartiest appreciation and acknowledges that whatever praise is to be given belongs to him, and through him to Col. P. H. Callahan, the Chairman of

the Commission whose broadmindedness made possible the work of the Georgia Association.

J. J. FARRELL, *Manager.*

Is not this story of a Catholic Lay Crusade an answer to the question: What can the Laity do?

One of the great things resulting from the war we are waging for liberty is the magnificent exhibition of Catholic patriotism, and as one of the chief charges of bigots was that we were not loyal to the Government the utter falsity of the charge has been shown. The Knights of Columbus were of course compelled to withdraw their generous help on account of their magnificent work for the soldiers, and so many thought that it might be well to suspend the work of the Laymen's Association until after the war; but bigotry dies hard, and the Georgia variety began hiring ex-priests and ex-nuns to lecture here, and flooded the State with petitions addressed to Georgia representatives in Congress begging them to do everything in their power to prevent the President sending a diplomatic agent to the Vatican! Of course all sensible people knew that no such step was contemplated, but unfortunately the Georgia bigot is not included in that category. The financial question was also to be considered in view of the many calls made upon all to carry on the fight to victory. Meetings of Catholic laymen were held in Savannah, Atlanta, Augusta, Macon, and Columbus, and when the question was proposed: Shall the Laymen's Association be kept up, or shall it be suspended? the answer from every meeting was the same: *The Catholic Laymen's Association must continue its work and we willingly furnish the means for the work.*

Have I not a right to be very proud of the Catholic Laity of Georgia?

THE BISHOP OF SAVANNAH.

WHAT'S WRONG WITH DIOCESAN RETREATS?

THERE are various answers to this question. Most priests are willing to declare that there is something wrong; but, feeling that the fault lies with themselves, they say little about it. The average diocesan retreat ought to be a pleasant experience, a relief and a rest from the parish routine; and the authorities do their best to give it this character. Four days of change and rest are acceptable almost anywhere; the assemblage of old friends and acquaintances is apt to be stimulating; with the clergy it *is* stimulating, for they like to study the changes in one another, physical and mental, as the years pass on, and to measure one against the other; the table is usually good, and the preacher is fair at the worst; yet with these interesting details the diocesan retreat has become for many an utter bore, wearying the spirit and desolating the soul, not merely of the man of affairs but also of the pious and spiritual priest. Now consider that these same priests enjoy hugely a week at a quiet hotel, where they talk and recreate no more than at a retreat; idling in the summer air, relaxing from the strain of labor and of routine, reflecting on the past and preparing for the future. Should they not enjoy the retreat more, where they are in the presence of God, of their own souls, pleasantly located and entertained, reviewing the past, shaping the present, hoping for the future, in a word, as a wild poet expressed it, "loafing with the soul"? They should, but they do not. Much better could they make a retreat in solitude, by the sea or in the woods, with a fine book and undirected leisure. Such a leisure would saturate the soul with refreshment, and time would fly as do the sixteen hours of a parochial day at home. Therefore many priests are asking sincerely: What's wrong with the diocesan retreat? Are we to blame? Have we lost interest in the spiritual life? No one has yet answered satisfactorily. My own opinion, humbly offered, is that the preacher of the retreat is the cause of the weariness, desolation, and disappointment suffered by the clergy.

This is not said by way of finding fault with men who deserve our sympathy and respect. It is rather difficult to address the clergy in the intimate fashion demanded by the aims of a retreat. While they are as easily pleased as the laity, and

by the same methods, the preachers do not think so, but seem to fancy the diocesan clergy are looking for an impossible eloquence and entertainment. They compromise by giving them a sensible, verbose, deprecatory set of instructions, in which eloquence is secondary, wit and imagination on a vacation, and humility and dulness twin features. It may seem unfair to charge the dulness of the average diocesan retreat to the preacher. The pious will remind me that after all it is the priest, and not the preacher, who makes the retreat profitable and successful. That is true under any circumstances, even if a retreat were a continuous entertainment provided by fascinating orators, even if its desolation were infinite. Out of the desolation, as out of the entertainment, each soul must make its own profit, and the former may be the more fruitful with all its bitterness. This objection is beside the question. The factors in a retreat are the place, the accommodations, the disposition of the retreatant, the preacher. As a rule, the first three are not to be found fault with, and I assume they are blameless, because that has been my experience. It does not follow, of course, that the preacher is blameworthy. There may be other reasons for a strange condition. But my contention is that the blame will rest with him finally. Long ago retreats were carried on without much oratory, on the principle that the retreatant made his own retreat. It was found later that better results could be secured by placing a good preacher in charge of the retreat period, and letting him provide methods, lines of thought, stimulation of the feelings. He is now the centre of interest, the only talker, the guide, the interpreter, the illustrator, whose office it is to fire his hearers with new enthusiasm for old topics, and to interest us anew in matters whose exposition we know by heart. He has become the retreat incarnate. Therefore I maintain that, since the other factors are blameless in producing desolation, he must be largely to blame; and not because of any lack on his part, lack of eloquence, interest, labor, picturesqueness, but for other serious reasons.

I recall four retreats which interested, held, and stirred me, in the last thirty years. The first was preached by Bishop Dowling of Hamilton, Canada, in his youth a most attractive speaker, effective in his use of English, able to describe and narrate with rich coloring and dramatic contrast. The second

was preached by a Father Ryan who died rector of the cathedral in Toronto, and was a philosophical exposition of the spiritual life, so luminously set forth that the bishop and the clergy declared the retreat the finest in their experience. The third was preached by a Jesuit, Father O'Rourke, who made a specialty of describing in rich details the scenes and personages of our Lord's life, and did it so well that his audiences kept awake from sheer interest. The fourth was preached by another Jesuit, Father Gasson, who made dramatic contrast his specialty, setting forth principles and personages and incidents and consequences in vivid contrast, so that one was forced by the attraction into consideration of the theme, then and afterward. These four preachers proved for me the essential importance of the retreat preacher; the four days passed pleasantly, the other features shone with interest, and everybody declared with fervor that the retreat was worth the time spent on it. The preachers of the other retreats were men of good repute in oratory, but failed utterly to impress the clergy. Most of them dispensed slumber among the audience, gentle, compelling, resistless sleep, heavier than lead. But for some golden book these retreats would have been penances as well as failures. A study of the success of one and of the failure of another set of preachers laid bare, very probably, the trouble with diocesan retreats. In placing the results of the study before the retreat preachers of the coming season, I take the liberty only that they may see what one group of clerics think about their methods.

The diocesan retreats are desolating, often a bore, because the retreat preachers view them from a wrong angle, adopt a prosy method of conversing and preaching, suppress their best powers, and employ the obvious in topic and the platitudinous in expression. The mischief springs almost entirely from the first error, the point of view. Most retreat preachers, very properly, regard themselves simply as *primus inter pares*. They have been engaged to lead the retreat, to voice its spirit, merely to make suggestions. They cannot speak with authority. The clergy are themselves leaders; they have heard the best preachers and speakers; some of them are expert orators, and all regard themselves as expert critics on oratory: therefore, vivacity, dogmatizing, directness, sureness, namely, all

the bright qualities of the preacher's character, or of his preaching, are not wanted. He lays them aside. The clergy are sensitive, and apt to complain when offended. The preacher hears from them on his return home, through the admonitions of his superior, or through the severe order to avoid such freedom in the future. The preachers adopt a deprecatory attitude in speech and conduct. "Reverend Fathers, I am not worthy indeed to make these criticisms": "I do not include the clergy of this diocese in my accusations": "I am well aware that you can teach me on this point": "As you all know perfectly well, the Fathers agree on this matter": "I would not thrust my opinion on you but for the fact that such authorities support it": "While the view may be extreme, your own superior intelligence accepts it"—these are the common expressions of the preacher to the clergy, and are at first a joy to the humorists and then a bore to the realists of the retreat. They are now consecrated by long usage. With increasing humility in the presence of the Reverend Fathers, the preacher suppresses all his eloquence, all the color of his ordinary preaching, all the figures, rhetoric, feeling, elegance, power. He becomes simply declarative, like a modern editorial. He talks seated, which in itself disposes of his physical presence, and puts slumber into his look and his language. His expression is formal, precise, correct, dull, and safe. Its orthodoxy is beyond question, even with the pietists and the heresy-hunters, for it has set everyone sleeping or dreaming. The preacher finally becomes *minimus inter pares*. His friends know him in private life as a witty, vivacious conversationalist, and in the pulpit at a mission he is the delight of a multitude for his soaring periods. Sitting in his room one would be entertained for two hours by his qualities. What a marvelous change in the man! And all because he is talking to the clergy, who are supposed to resent the expression of the qualities which they demand for their parochial missions and occasions.

The viewpoint of the preacher is responsible for two desperate features of this method, the choosing of obvious topics and the unblushing indulgence in platitude. It is true, the clergy as a body are fond of platitude, devotees of the obvious in their sermons, and lovers of the simply declarative, which is the form best suited to carry the obvious and the platitudinous.

But should the unhappy condition reproduce itself in a retreat? In social life there are no merrier people, none less conventional in speech, none fonder of the novel and picturesque, none wearier of platitude, than the clergy. As good cooks appreciate good cooking, they can savor, as few others can, genuine and eloquent preaching. They would enjoy to listen for days to a vivacious talker, not only to be stirred by feeling, but also to be taught by a model. Very few among them care for the exaggerated humility and deprecation of retreat preachers. All whom I know are more than irritated at the obviousness of topic and method, and the plainness of utterance, adopted by these gentlemen. The obvious in topic is the thing familiar to every priest from his seminary days: that meditation, prayer, and study are necessary: that the priesthood is a wonderful dignity and a wonderful responsibility: that we are the salt of the earth: that if we fail the people fail: that the people depend upon us for much here and all hereafter: that we must advance in grace and power until the end. I fancy these topics are as familiar to the clergy as the air or their daily bread. The moment the preacher announces any one of them, we at once discount what he is going to say. We have heard it so often. We have accepted it, and we know our exact relation to it. We do not care to hear any more about it. What we really need now is to see these great and momentous things from an uncommon angle. For example, Bishop Shahan once addressed the clergy of New York on their own responsibilities as a metropolitan priesthood, and illustrated his subject by brief descriptions of the clergy of Paris, Rome, Constantinople, and other great cities, in ancient times. It was a revelation to the audience, made a sensation, and summed up everything that could be said on the priesthood plus that of a great metropolis. We have so suffered from the obvious, that hygienically we need to get away from it. Let the preacher choose topics whose conclusion will lead into the time-honored paths: as one crosses the hills through the woods by lovely trails and drops into the main road with new colors in the imagination. Show us prayer in the life of St. Philip Neri, whose thanksgiving after the Mass was such a wonder. Let the power of the priesthood be displayed in its worthiest illustrations. Set forth the struggle of the poor for a living, for

decency, for a little measure of liberty and leisure, and at the same moment the systematic efforts of the wolves to reduce them still further: then the priest will discover how necessary are his independence, courage, character to protect the one and destroy the other. To advance in grace and power to the end is an achievement so rare that the preacher has only to point out the facts and the figures, with prominent illustrations, to make a deeper impression than all the *a priori* discussions would make in a generation. The average life of the priest, his social efficiency at fifty and sixty, the precise character of increasing senility in him, the self-deceptions to which age is liable, are the topics which shed a vivid light upon the counsel to advance in grace and power to the end.

The obvious method takes in the form of the discourse and the manner of delivery. Beginning with the latter, the retreat preacher speaks in a sitting posture, at his ease, and uses the conversational tone and language. In his own room this would be found enjoyable to his friends; in a public place it breeds somnolency, in himself and in his audience. How often have we gazed at him, in his easy chair, with his gently-spoken language, his deprecatory remarks upon his own unworthiness, his profound respect for the honorable and virtuous audience, his assurance that criticism can find no spot on them, and wondered if he knew our desperate efforts to keep awake. He should stand at all his conferences, meditations, and instructions, and talk straight from the shoulder. His style should be vigorous and snappy. The clergy do not need prolific explanation and exposition. Whatever qualities of eloquence and delivery he possesses should be employed to carry home his thesis. If he is witty, fluent, picturesque, romantic, sentimental, satiric, forceful, let all these virtues be the robe of his thought. If he can hold a commanding pose, or use a graceful and effective gesture, or present fine facial expression, let him do so. Almost any pose, any gesture, a gargoyle expression would be preferable to the wooden figure of the average retreat preacher. The standing posture is favorable to vigorous expression, as the sitting posture tends to slumber. The eyes of the audience cannot close under the eyes of a preacher whose face and hands and voice and pose are changing every minute. His physical alertness and vocal intonation are com-

municated to his hearers. He has not the temptation to use the simple declarative from the exordium to the peroration. Interrogation and exclamation, the conditional mood, the apostrophe, the sudden breaking-off, and the rhetorical pause, all get a chance to prove their quality.

If in addition to this avoidance of the obvious in topic and method and delivery, he can avoid it in the structure of his discourse, his audience will crown him with laurel. For example, his subject is loyalty to the Papacy, in the person of the reigning Pope. Usually he begins with the statement that we must be loyal to the Pope, then he gives the reasons, and perhaps the present need. We all know by heart what he is going to say, and our interest fades with the utterance of the theme. Why not conceal it until the end? At the coming retreats should this subject be treated, why not begin by describing the striking position which the Papacy holds in the midst of the warring nations, the occupant of the Holy See being the only ruler who dares to speak of peace, the only monarch to whom the sad eyes of suffering millions turn with hope, the Vicar of the Prince of Peace, a poverty-stricken prisoner of Italy, the only representative of the stricken multitude, and from that point of view approach by surprising and delightful byways the actual thesis? In discoursing on meditation and prayer, why not begin with kindred matters in the mental and physical order, quote authorities on the necessity of intellectual and physical nutrition, and then show how the soul weakens without the food of prayer and meditation? In urging the clergy to study, why not avoid the direct statement, which all accept, until the preacher has described the modern, up-to-date priest, the shrewd reading and observation which account for him, and thus indirectly outline a method of study suited to the parish priest? In the usual conferences *De Novissimis*, why mention them at all until the conclusion? Or, rather, why not make them the conclusion of an argument or an exposition, which gives the latest studies on these subjects, always so interesting, and illustrate them with life stories? The commonest creature knows that every man must die, that death comes but once, that it is terrible in many ways. After the preacher has uttered these three statements, silence becomes him. Therefore let him not utter them, until he has proved them in interesting ways.

Actual study of the retreat preachers would almost convince one that they had made special preparation to be respectably dull in clerical retreats. They sit when they should stand, they adopt the monotone, banish gesture, facial expression, vivacious intonation, all rhetoric, all eloquence, and adopt soporific forms of speech; they deal with the obvious and astonish pastors with platitude duller than the parochial; they humble themselves, close in on themselves, become almost wooden; out of politeness, humility, the desire to do good. It is a great waste of energy. Whoever is responsible for the condition should be quick to change it. Nearly all these retreat preachers are pulpit orators, capable of delighting any kind of an audience. It is not lack of power, or indifference, which makes them so somniferous on retreats. No one knows the reason for the change. The few reasons presented here are probable, but very likely they are not all. In behalf of a few hundred priests of my own acquaintance, who must soon undergo the summer retreat, in behalf of the retreat preachers, who must now begin to train for that self-suppression which turns orators into dispensers of sleep, I appeal to whatever obstructive powers there be, that the preachers be ordered to speak standing, to use pose and gesture, to look what they feel and to feel all they can, to omit the apologetic and deprecatory, to hit straight from the shoulder, to use every quality and art they possess, to delight us with the human voice, to fill us with delight and envy and desire to equal their eloquence. Indeed the retreat might easily be made a course in popular preaching, with an experienced and eloquent preacher as guide, as now it is a course in slumbering in a public place without irritating the neighbors.

JOHN TALBOT SMITH.

Dobbs Ferry, New York.

ADMINISTRATION OF HOLY EUCHARIST AND THE NEW CODE.

THE laws of the Code in reference to the Blessed Sacrament are summed up under Title III of the Third Book; Chapter I treats of the Holy Eucharist as a Sacrifice; Chapter II, as a Sacrament.

I. The Holy Sacrifice of the Mass.

1. THE CELEBRANT.

The Code affirms the recognized principle of Catholic theology that only priests have the power to offer the Holy Sacrifice of the Mass (Canon 802). A secular priest who wishes to say Mass outside his own church must have the "Celebret" of his bishop; a religious priest requires that of his superior; a priest of an Oriental Rite, that of the S. Congregation of the Oriental Church. If it is known that a priest has committed an offence that deprives him of the right to say Mass, he is not to be permitted to celebrate. If a priest is well known to the rector of the church where he requests permission to say Mass, he may be admitted without the "Celebret". If the applicant is not known to the rector and has no "Celebret" but appears in clerical attire and receives no compensation of any kind for his services, he may be admitted once or twice to say Mass; he must, however, sign his name and set down the name of his diocese and the office he holds, in a record which is to be kept for that purpose. The bishop may issue further regulations besides those of the Code for admittance to the celebration of Mass by extern priests; and these rules must be obeyed by all the diocesan rectors of churches both secular and religious; in the admission of priests of exempt religious Orders in churches of their own Order only, religious are not bound by the diocesan regulations (Canon 804).

Every priest is obliged to say Mass several times a year (Canon 805). It used to be the more common opinion of theologians that a priest, in virtue of his priesthood, was obliged to say Mass several times a year, but as there was no explicit law on the subject some theologians maintained that a strict obligation could not be urged.

The rules concerning bination on Sundays and holidays of obligation remain the same as formerly. The bishop may not allow a priest for any reason to say more than two Masses on one day (Canon 806). The principle in reference to freedom from mortal sin and the necessity of previous confession of such sins before saying Mass, and the observance of the natural fast, main the same as before (Canons 807 and 808).

The disputed question whether it is lawful to say Mass for non-Catholics, living or deceased, is decided by the Code, since

it allows Mass to be applied for all persons except for the *excommunicati vitandi*, provided no scandal is given; for the *excommunicati vitandi* the Holy Sacrifice may be applied only for their conversion (Canons 809 and 2262, § 2, n. 2). The application of Mass for non-Catholics must be private; for if it were made public it would certainly give offence to those Catholics who reasonably object to giving non-Catholics the same honors and privileges as to faithful members of the Church. Moreover, such religious honors bestowed on non-Catholics by a priest are apt to leave the impression that the Church regards as a matter of indifference the separation of other creeds from the Catholic Church.

2. RITES AND CEREMONIES OF HOLY MASS.

The laws in reference to altar breads and wine are the same as before. The priest must follow his own Rite in the ceremonies and the kind of altar bread wherever he celebrates (Canons 814-816). There were theologians who thought it lawful for priests of the Latin Rite to use the altar bread of the Oriental Rite, and vice versa, when celebrating Mass in a church of a different rite.

Even in cases of extreme necessity no priest is allowed to say Mass with one species only or to consecrate outside the Mass (Canon 817).

3. TIME AND PLACE OF THE HOLY SACRIFICE.

No change is made in reference to the days on which Mass may or may not be said (Canon 820). The Latin Rite has but one day, Good Friday, when Mass cannot be said in any church or place. The Oriental Rites have more so-called *aliturgical* days.

Mass is to be said within one hour before the aurora and one hour after midday. The concession made in 1907 in favor of convents of Sisters and other religious and charitable institutions to have one or three Masses at midnight on Christmas Day and to give Holy Communion to those who wish to receive at that time, is confirmed by the Code (Canon 821). This privilege is not conceded to parochial and conventual churches, where Mass on Christmas is regulated by the laws of the Missal.

The Code repeats the law contained in the rubrics of the

Missal that Mass is to be said only in a church or chapel which has been blessed for divine worship. In semi-public oratories (that is, chapels in seminaries, hospitals, religious or charitable houses) the bishop may by his own authority allow the celebration of Mass. In strictly *private* chapels, that is to say, those in private residences, the Holy See only can allow Holy Mass to be said habitually. The bishop may permit Mass in a private house for a good and reasonable cause *per modum actus*, that is, once or twice, but not regularly and continually (Canon 822).

4. MASS STIPENDS.

Whenever a priest says two Masses on the same day and has to apply one Mass under a title of justice, he cannot accept more than one stipend (Canon 824). Unless, therefore, the bishops of the United States obtain an indult from the Holy See, the pastors of our churches, with the exception of vicariates apostolic subject to the S. Congregation of the Propaganda, will not be allowed to accept a stipend for their Masses on Sundays and holidays of obligation after Pentecost of the present year, as one Mass must be applied for the parishioners, under an obligation of justice. On Christmas Day, however, a stipend may be received also for the second and the third Mass.

It is unlawful (1) to say Mass for an intention which at some future time may be offered and then retain the next stipend of one who asks for a Mass, under the plea that the Mass was offered up for that intention; (2) to accept a stipend for a Mass which was due and applied from another title, as, for instance, the Mass of the pastor on Sundays; (3) to take two stipends for the application of one Mass, unless it is certain that one stipend was offered for the celebration of Mass without the application, as, for instance, if a priest's services are requested by a church; in which case the compensation is given for the services and not for the application of the Mass intention (Canon 825).

Any kind of bargaining or trading with Mass stipends is severely forbidden (Canon 827). For each stipend that a priest accepts, no matter how small, he must apply a Mass (Canon 828). If the stipends which had passed into the possession of a priest are lost, even through no fault of his own,

the obligation does not cease (Canon 829). If a person offers a certain sum of money for Masses without specifying how many, the number must be determined according to the ordinary stipend of the place where the person lives, unless circumstances are such that it should be rightly presumed that his intention was different (Canon 830). There is no prohibition in this Canon nor in any other law of the Code to say high Mass in this case, provided the usual stipend for high Mass only is charged.

The bishop has the right to regulate for his diocese the amount of the Mass stipend. If there is no law by which the stipend is fixed, the custom of the diocese must be followed. All religious, both exempt and non-exempt, must observe the laws of the bishop or the custom of the diocese in reference to stipends (Canon 831).

As regards the time within which Mass is to be said for a stipend the following rules obtain: (1) if the day is specified by the donor, Mass must be said on that day; (2) if Mass is requested for an urgent cause, for instance, in serious illness, for a successful examination, etc., Mass must be said as soon as possible; otherwise its fulfilment may become impossible and the priest would have to return the stipend; (3) in all other cases Mass is to be said within a short time, if one or a few stipends are offered; when many stipends are offered by the same person, the time may be prolonged in proportion to the number of Masses. Former decrees on this subject determined one month as the proper time for one to ten stipends; (4) if the donor of the stipend explicitly leaves the time for saying the Masses to the judgment of the priest, he may say them according to his convenience (Canon 834). He must, however, refrain from accepting more intentions than he can fulfil within one year (Canon 835).

If a priest has stipends for Masses which he is not obliged to say personally, he may give them to any priest whom he either personally or through the recommendation of his bishop knows to be quite trustworthy (Canon 838); but he is held to the obligation of the stipends until he has received notice of the reception of the stipend and the acceptance of the obligation (Canon 839). The Code greatly simplifies the matter of assisting priests with Mass stipends. If a priest is personally known to the one who wishes to transfer to him a stipend, nothing fur-

ther is required; if he is not known, the priest who desires to obtain Mass stipends from a fellow priest should procure letters of recommendation from his own bishop.

If a priest or layman either as administrator of pious institutions or for any other reason has the duty to have a certain number of Masses said annually, he must turn them over to the bishop at the end of the year (the year to be reckoned from the time the Masses were due) unless the donor has explicitly allowed a longer period of time (Canon 841).

Priests must keep a record of the stipends which they receive and enter the amount of the stipend, the intention, and whether or not they have said the Masses. The bishop in churches of seculars, the provincial or other major superior in churches of religious, has the right and duty at least once a year to inquire whether obligations arising from stipends have been complied with (Canons 842-844).

II. The Blessed Eucharist as a Sacrament.

1. The Minister of Holy Communion.

A priest is the only ordinary minister of Holy Communion. The deacon is the extraordinary minister. The latter needs the permission of the bishop or of the pastor, which permission may be given for a grave reason; in a case of necessity it may be lawfully presumed (Canon 846).

Every priest may privately give Holy Communion to the sick. Pastors have the exclusive right to carry the Blessed Sacrament publicly to the sick in countries where this is the custom, and the administration of the Holy Viaticum, whether public or private, is likewise reserved to them (Canons 848-850).

Priests must give Holy Communion according to their own Rite. Only in a case of urgent necessity may a priest of an Oriental Rite which uses fermented bread for the Holy Eucharist, give Communion with the particles consecrated according to the Latin Rite, and vice versa (Canon 851). Holy Communion is to be given under the species of bread only (Canon 852).

2. The Recipient of Holy Communion.

Children who on account of their age have not yet attained to the knowledge of and desire for this Sacrament, should not be admitted to Holy Communion. In case of danger of death,

Holy Communion may be given to little children, if they know how to distinguish the Holy Eucharist from ordinary bread and reverently adore It. Aside from the case of danger of death, a better knowledge of Christian doctrine and a more accurate preparation are justly demanded, to the extent at least that the children know the mysteries of faith that are necessary as absolute means of salvation, and that they approach Holy Communion with such devotion as can be expected of children. It is the duty of the pastor to see to it that the children who have attained the age of discretion and are sufficiently instructed, are as soon as possible strengthened by this Divine Food (Canon 854).

Persons in mortal sin may not approach the table of the Lord without first cleansing their soul by sacramental confession; perfect contrition is not sufficient, except in a case where the reception of Holy Communion is made necessary and there is no opportuinty to go to confession previously (Canon 856).

Persons who have been sick for a month without sure hope of speedy recovery, may, on the advice of their confessor, receive Holy Communion once or twice a week, though they have taken medicine or some liquid food (Canon 858). The reader will note that this Canon goes further in its concession in favor of the sick than the original decree of 1906, which permitted Holy Communion only once or twice a month, except to those who were in a hospital, religious house, etc. where the Blessed Sacrament was kept; to these latter Holy Communion could be given once or twice a week, even though they had not observed the eucharistic fast.

Every Catholic who has reached the age of discretion is obliged to receive Holy Communion at least once a year, at Eastertide, unless his confessor should judge it necessary for the penitent to abstain from Holy Communion for a longer time. One's Easter duty is to be made between Palm Sunday and Low Sunday, but the bishops may extend the time for all the faithful of the diocese from the fourth Sunday in Lent to Trinity Sunday. The people are to be advised to fulfil the Easter precept in their own parish church, or otherwise to take care to inform their pastor that they have elsewhere complied with their duty (Canon 859). The bishops of the United States had the faculty to extend the time for the Easter precept from the first Sunday in Lent to Trinity Sunday, and as long

as their faculties last they may still make use of them, since the Code does not revoke contrary faculties on this point.

The faithful should be admonished according to the decrees of the Holy See to receive Holy Communion frequently and also daily (Canon 863). When in danger of death from whatsoever cause, the faithful are obliged to receive Holy Communion. If they should have received in the morning and suddenly fall into danger of death the same day, they are to be advised to receive again in the form of Holy Viaticum. Theologians formerly were divided on this question. Some held that a person in such circumstances should not receive again, whilst others maintained that they were obliged to receive, since they had not received in the form of Viaticum. The Code in this case advises reception of Holy Viaticum, but does not make it obligatory. While the danger of death lasts, Holy Communion may be administered for several days in succession in the form of Holy Viaticum (Canon 864).

Permission is granted to the faithful of all recognized Catholic Rites to receive Holy Communion for devotion sake in any Rite, either Oriental or Latin. They are to be advised to receive their Easter Communion in their own Rite; Holy Viaticum, however, must be received in one's own Rite, except in a case of urgent necessity (Canon 866).

3. TIME AND PLACE FOR ADMINISTRATION OF COMMUNION.

Holy Communion may be administered every day with the exception of Good Friday, on which day Holy Eucharist may be given only in the form of Viaticum. On Holy Saturday Holy Communion cannot be given except in the Mass of the day or immediately after the Mass. As a rule, Holy Communion is to be given during those hours when Mass may be said, but for a good reason it may be administered earlier in the morning or later in the afternoon (Canon 867).

The celebrant of Mass is not allowed to give Holy Communion during the Mass to people who are so far away from the altar that he has to go out of sight of the altar (Canon 868).

Holy Communion may be administered wherever Mass is allowed to be said, even in private oratories, unless the bishop of the diocese forbid it in a particular case for good reasons.

STANISLAUS WOYWOD, O.F.M.

Paterson, New Jersey.

Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECLARATIO SUPER DECRETO DE CHOREIS.

Cuidam Ordinario in Foederatis Americae Statibus roganti "utrum choreae de quibus agit decretum S. Congregationis Consistorialis diei 31 martii 1916, quasque eadem S. Congregatio proscripsit, licitae aliquando sint, seu in reprobatione non comprehendantur, si fiant diurnis horis, aut primis tantum noctis horis, nec nimium protrahantur, vel etiam si fiant sine conviviis aut ea methodo quae vulgo appellari solet *Picnic*": Sacra Congregatio Consistorialis, re considerata, respondendum censuit: *In reprobatione comprehendi*; ideoque clericos omnes prohiberi quominus eas, etiam in memoratis adjunctis, promoveant et foveant, et si ab aliis promoveantur, prohiberi quominus ipsi intersint.

Sanctissimus autem Dominus in audientia diei 30 novembris hujus anni resolutionem confirmavit, et edi jussit pro norma omnium ad quos spectat.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 10 decembris 1917.

C. CARD. DE LAI, *Ep. Sabinen., Secretarius.*

L. * S.

V. SARDI, *Archiep. Caesarien., Adsessor.*

II.

Monitum.

Quum sacerdos Carolus Jacchini, e dioecesi Lauretana, modo degens in civitate Memphis Tenn. in Foederatis Americae Statibus, quaeritet Missarum stipes et oblationes qua director cujusdam Societatis internationalis pro Lauretano sanctuario, sciant omnes, nulla ipsum facultate ad hoc praeditum esse, nihil de legitima memoratae Societatis erectione, nihil quoque de collectarum eleemosynarum erogatione in finem ab oblatoribus praescriptum sive apud S. Sedem sive apud Lauretanum episcopum constare. Caveant itaque fideles ne decipiantur.

SACRA POENITENTIARIA APOSTOLICA.

I.

DECRETUM QUO SOLVUNTUR DUBIA QUAEDAM CIRCA VIAM CRUCIS.

Postquam die 24 julii 1912 a Suprema Sacra Congregatione S. Officii promulgatum fuit Decretum de Indulgentiis pio Viae Crucis exercitio adnexis, nonnulla dubia oborta sunt quae Sacrae Poenitentiariae Apostolicae Tribunali solvenda sunt proposita; videlicet:

I. Utrum praedictum Decretum abrogaverit etiam pias Uniones et pia exercitia "Viae Crucis Perpetuae" et "Viae Crucis Viventis" cum indulgentiis quae eisdem respective sunt adnexae?

II. Utrum abrogatio coronarum quas vocant Viae Crucis, et cujusvis concessionis quae eas respiciat, se extendat etiam ad illas Viae Crucis coronas quae ante abrogationis Decretum fuerant legitime benedictae, indulgentiis ditatae et fidelibus jam distributae?

III. An per idem Decretum censendus sit abolitus usus crucium vel crucifixorum quibus per facultates speciales cuicumque tributas adnexae fuerant indulgentiae Viae Crucis, lucrandae ab iis etiam qui nullo detinentur impedimento ab exercitio rite obeundo; et an hujusmodi cruces et crucifixi qui fuerint jam benedicti et distributi, in posterum pro lucrandis indulgentiis valeant tantum in casu legitimi impedimenti?

IV. Utrum in usu crucifixorum cum adnexis indulgentiis Viae Crucis rite benedictorum, ad indulgentias lucrandas, requiratur Passionis Dominicae meditatio, vel saltem ejusdem pia recordatio; an sola sufficiat statutarum precum recitatio, viginti nempe *Pater* cum totidem *Ave Maria* et *Gloria*?

V. An laudato Decreto abrogata fuerint etiam Indulta quibus confessariis aliisve concessa est facultas impeditis commutandi preces injunctas in alia pia opera?

VI. An eodem Decreto abolitae sint etiam illae concessiones quibus permittitur in stationibus singulis rite visitandis, ut multitudo populi fidelis in suo loco consistat, ibique pro qualibet statione assurgat tantum et genuflectat?

Et S. Poenitentiaria respondendum censuit:

Ad I. *Negative.*

Ad II. *Affirmative.*

Ad III. *Affirmative* ad utramque partem.

Ad IV. *Affirmative* ad primam; *Negative* ad secundam partem.

Ad V. *Negative*, dummodo usus crucifixi benedicti non omittatur, et aliqua saltem addatur pia Passionis Dominicae memoria.

Ad VI. *Negative*, si agatur de publico exercitio in ecclesia quod a multitudine fidelium in communi peragatur.

Datum Romae in S. Poenitentiaria die 14 decembris 1917.

GULIELMUS M. CARD. VAN ROSSUM, *Poen. Major.*

L. * S.

F. BORGONGINI-DUCA, *S. P. Secretarius.*

II.

CONCEDITUR INDULGENTIA CENTUM DIERUM SACERDOTIBUS RECITANTIBUS QUANDAM ORATIONEM POST MISSAM.

Oratio

ad Sanctum in cujus honorem Missa celebrata est.

Sancte N. . . in cujus honorem incruentum Corporis et Sanguinis Christi sacrificium obtuli, fac, tua potenti apud Deum intercessione, ut usu hujus mysterii, passionis et mortis ejusdem Christi Salvatoris nostri merita consequar, ac, cum illius frequentatione, continuo crescat meae salutis effectus. Amen.

Die 16 novembris 1917.

SSmus D. N. D. Benedictus div. Prov. Pp. XV, in audientia infrascripto Cardinali Poenitentiario Majori impertita, omnibus et singulis sacerdotibus qui, peracto SS. Missae sacrificio, supra relatam Orationem ad Sanctum in cujus honorem Missa celebrata est, recitaverint, indulgentiam centum dierum, animabus etiam christifidelium in gratia Dei vita functorum applicabilem, semel in die lucrandam, benigne concessit. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

GULIELMUS M. CARD. VAN ROSSUM, *Poen. Major.*

L. * S.

F. BORGONGINI-DUCA, *Secretarius.*

III.

CONCEDUNTUR INDULGENTIAE RECITANTIBUS PIAS PRECES IN HONOREM S. PASCHALIS BAYLON, CONF.

Responsorium.

Paschalis admirabilis,
Qui clarior virtutibus
Signisque fulgens plurimis,
Superna confers munera,
Adesto nobis quaesumus,
Opem tuam rogantibus:
Et quae timemus, amove;
Quae postulamus, adjice.
Mensae paratae caelitus
Fac rite nos assidere,
Ut robur et viaticum
Possimus inde sumere.
Adesto nobis etc.
Gloria Patri, et Filio,
Et Spiritui Sancto.
Adesto nobis etc.

V. Ora pro nobis, beate Paschalis;
R. Ut digni efficiamur promissionibus Christi.

Oremus.

Deus qui beatum Paschalem, Confessorem tuum, mirifica erga Corporis et Sanguinis tui sacra mysteria dilectione decorasti: concede propitius, ut quam ille ex hoc divino convivio spiritus percepit pinguedinem, eamdem et nos percipere mereamur. Qui vivis et regnas in saecula saeculorum. Amen.

Die 3 augusti 1917.

SS. D. N. D. Benedictus div. Prov. Pp. XV, in audientia infrascripto Cardinali Poenitentiario Majori impertita, benigne concedere dignatus est indulgentiam trecentorum dierum, semel in die lucrandam, omnibus et singulis Christifidelibus, qui corde saltem contrito supra relatum Responsorium cum versiculo et oratione recitaverint; iis vero qui easdem preces per integrum mensem persolverint, plenariam indulgentiam, semel tantum lucrandam, si confessi ac S. Communione refecti, ad mentem Summi Pontificis pie oraverint, clementer elargitus est; quas indulgentias etiam animabus in purgatorio igne degentibus applicari posse declaravit. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

GULIELMUS M. CARD. VAN ROSSUM, *Poenit. Major.*
F. BORGONGINI-DUCA, *Secretarius.*

S. CONGREGATIO RITUUM.

DE ELEVATIONE RITUS AD DUPLICEM I CLASSIS DIE 19 MARTII, S. JOSEPH, SPONSI B. MARIAE VIRG. CONF., ET DIE 29 SEPT., IN DEDICATIONE S. MICHAELIS ARCH.

Quum ex Canone n. 1267 § 1, jam vigente, Codicis juris canonici, inter dies festos de praecepto adnumeretur etiam Festum S. Joseph Sponsi B. Mariae Virginis, Conf., quod maxime decet nobiliori ritu decorare, quumque etiam festum in Dedicatione S. Michaelis Archangeli, cum quo militiae coelestis principe omnes angelorum chori honorantur, eadem ritus nobilitate dignum visum fuerit, Sanctissimus Dominus noster Benedictus Papa XV supplicibus quoque votis cleri plebisque fidelis ab infrascripto Cardinali Sacrae Rituum Congregationi Pro-Praefecto relatis libentissime obsecundans, utrumque fes-

tum primarium, respectiva die 19 martii et 29 septembris, in universa Ecclesia recolendum, a ritu duplici secundae classis ad altiorem ritum duplicem primae classis absque octava evehere dignatus est; atque sub tali ritu duplici primae classis cum subsequentibus variationibus infrascriptis in futuras Breviarii Romani typici reproductiones inducendas esse jussit ac decrevit; servatis Rubricis:

In Kalendario.

19 martii—S. Joseph, Sponsi B. M. V., Conf., Dupl. I classis.

29 septembris—Dedicatio S. Michaelis Archangeli, Duplex I classis.

In Catalogo Festorum.

Duplicia I Classis Primaria.

Post Assumptionem B. M. V. ponatur: Dedicatio S. Michaelis Archangeli.

Post Nativitatem S. Joannis Baptistae ponatur: Festum S. Joseph, Sponsi B. M. V., Conf.

In Catalogo Festorum.

Duplicia II Classis.

Expungantur festa Dedicationis S. Michaelis Arch. et S. Joseph.

In Corpore Breviarii.

Die 18 martii in fine, rubrica Vesp. sic ponatur: Vesp. de sequenti, Comm. tantum Feriae. Post titul. festi ponatur: Duplex I Classis.

Die 19 martii—In I Vesp. expungatur rubrica: et fit Comm. praecedentis.

Die 29 Sept.—Post titul. festi ponatur: Duplex I Classis.

Contrariis non obstantibus quibuscumque.

Die 12 Decembris, 1917.

A. CARD. VICO, *Episc. Portuen. et Ruf.*,
S. C. R. Pro-Praefectus.

L. * S.

ALEXANDER VERDE, *Secretarius.*

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

De Dubiorum Solutione.

Commissio a Summo Pontifice instituta ad Codicis canones authentice interpretandos, in plenario coetu die 9 decembr. 1917 habito, statuit respondendum esse tantum dubiis propositis ab Ordinariis, a Superioribus majoribus Ordinum et Congregationum religiosarum etc., non vero iis quae proponantur a privatis personis, nisi mediante proprio Ordinario.

Romae 9 decembris 1917.

P. Card. Gasparri, *Praeses.*
Aloisius Sincero, *Secretarius.*

ROMAN CURIA.

Pontifical Appointments.

18 June 1917: Stanislaus Szwajkart, of the Archdiocese of Chicago, made Knight of the Order of St. Sylvester, Pope.

29 November 1917: William Welstead of the Diocese of Clifton (England) made Knight of the Order of St. Gregory the Great (civil class).

7 December 1917: The Rev. William Codd, Parish Priest of Blackwater in the Diocese of Ferns, Ireland, made Bishop of Ferns.

14 December 1917: Monsignor Patrick Lawrence Coonan, of the Archdiocese of Sydney, made Domestic Prelate.

Monsignor Thomas O'Reilly, of the same Diocese, made Domestic Prelate.

Monsignor John Patrick Moynagh, of the same Diocese, made Domestic Prelate.

20 December 1917: Monsignor Richard Lacy, Bishop of Middlesborough, made Assistant at the Pontifical Throne.

3 January 1918: Edward Cash, of the Diocese of Leeds, made Commander of the Order of St. Gregory Great (civil class).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION: 1. declares that priests are not permitted to promote or attend dances at church picnics; 2. publishes a warning against the Rev. Charles Jacchini, residing at Memphis, Tennessee, who is collecting funds without authority for the Holy House of Loreto.

S. PENITENTIARY APOSTOLIC: 1. answers several doubts about the Way of the Cross; 2. grants an indulgence of one hundred days to priests who recite a given prayer after Mass; 3. attaches indulgences to the recitation of prayers in honor of St. Paschal Baylon.

S. CONGREGATION OF RITES issues a decree, *urbis et orbis,* concerning the raising of the feast of St. Joseph, 19 March, and of the Dedication of St. Michael, 29 September, to the rank of Double Rite of the First Class.

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CODE OF CANON LAW announces that all questions relating to the Code should be submitted by the Ordinary or by the major Superiors of Orders and Congregations of religious.

ROMAN CURIA gives the official list of recent Pontifical appointments.

THE CATHOLIC PULPIT.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Much has been said and written about preaching by experts from time immemorial, and yet the improvement is scarcely observable. There is no doubt but that the young priests just ordained have sufficient intelligence, knowledge, and general culture. Their teachers have discharged their responsible duties conscientiously and thoroughly, and the students, if they have applied themselves industriously, have at least an opportunity to acquire a bowing acquaintance with the best literature, ecclesiastical and profane.

The first thing necessary for a preacher is knowledge, and a large fund of that can be stored away in the mind and in notes by constant study. Some young men have more than ordinary ability and receive good marks when going through the seminary; but, when they are ordained, they devote their leisure hours to reading trashy novels or newspapers. The impressionable days of youth, when the memories are retentive and capable of absorbing, fly by and nothing is accomplished. The history of our country, general history, works on the social questions, right theories of government, and church history should be constantly read and applied. Poetry, moral and dogmatic theology should receive daily attention. The policy of the Church and her attitude toward the evils of the day should be studied and prudently but forcibly commended. It is almost sad to observe the lamentable deficiency in knowledge displayed by priests who have talents and social qualities which would win them efficiency and success in the vineyard of the Lord. Their time is wasted and their talents are squandered.

The correct Christian view of the absorbing questions of the day is indispensable. Every priest should endeavor to avoid popularity and the devices that are usually employed on the stage and public platform. Sometimes you see a young man who has a good presence, a melodious voice and a glib tongue, throwing himself into all kinds of fantastic shapes, and laboring, with all his might, to create a favorable impression. He has culled a few faded flowers from some other preacher of a different age and nationality and commits them to memory. Perhaps Shakespeare or some other well known writer is placed under contribution. A fastidious but not discriminating lady meets him sometime after this brilliant effort and informs him how much she enjoyed his sermon. His head is turned right round and pride begins its operations. Just a little slower; for a preacher is not made in a day or a year. Long years of patient and painstaking study are required before he can become a real preacher and teacher.

No greater or more damaging or fatal mistake could be made by a young priest than to take up a sermon book, learn it, and give it word for word. When he is ordained there is no time to waste. Let him begin immediately to prepare

himself for his lifework. The greater portion of his efficiency will depend on what kind of a preacher and instructor he is. The picture of one of those old French priests with his mind filled with the right kind of knowledge, with priestly knowledge, with the members of his flock round him listening attentively to his anecdotes, Scriptural quotations, illustrations from nature, from sacred and profane history, is very edifying.

If a priest's mind is on his business as the champion of God's rights, he will always find enough to say. If he visits every house in his parish and keeps moving round all the time, he will never run short of timely and useful topics. Let him not waste too much time or energy in adapting himself to different congregations, but speak out the word clearly, distinctly and logically from a well stored mind and a kind, generous, God-fearing and God-loving heart, and all the people will listen. Simplicity, gravity, dignity, correctness, and a moderate use of gestures will win the day, when brilliancy and high-flown language will fail. A preacher should know his own mental limitations and clothe his thoughts in his own language. The more he writes and the more of the best masters of English he reads, the more elegant his diction will become. There is no reason why any priest with the abundant opportunities at his disposal should not become a good instructor, if not an eloquent preacher.

A priest preaches not only in the pulpit, but on the street, in social gatherings, in the school, and in his own home. Let him be not so much concerned about his own reputation as about the honor and glory of God. Every priest in spite of the claims on his time and attention can generally spare an hour or two daily for storing his mind with useful knowledge. When he ascends the pulpit with something to say, he will know how to say it. The scarcity in vocations for the priesthood and convent is partly due to the failure on the part of the priests in holding up before the young the glory and honor of such sublime callings and the amount of good that the members can do in saving souls.

Above all things, a priest can never draw souls to God from the fascinations and charms of the world unless he is a cheerful, unselfish, humble, pious, God-fearing and God-loving man. Unless he is a man of prayer and meditation, his mis-

sion as a preacher will be a dismal failure. *Fides ex auditu.* The majority of people will not keep the faith unless they are continually and zealously instructed in the ways of God. We notice, at times, that priests allow worldliness to creep into their lives and they entertain notions that are glaringly at variance with the policy of the Church. When the Church speaks officially, not only on dogma, but on matters pertaining to the general welfare of Christians, we must lay aside all private opinions and follow hers. She knows the mind of Christ better than we can know it.

A preacher must constantly and attentively read and study the Bible and especially the New Testament. By doing this, his mind will gradually become more and more like that of Christ and it will be filled with prudence, wisdom, and the most useful of all kinds of knowledge.

If he will industriously do his part, God will supply any deficiency, and he will be able to make his words felt. A reputation will melt away, but words spoken out of a pure, sanctified and loving heart will live forever.

J. F. FLEMING, O.S.A.

Hoosick Falls, N. Y.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

May an instructor in "the lost art of preaching" state briefly what is being done in the House of Studies of his community with regard to the preparing of young clerics for the ministry of preaching? We are not a community whose chief work is the activity of the pulpit. We aim at training teachers rather than preachers. It is thought, therefore, that the conditions which exist here do not exaggerate the importance which should be attached to the study of "the lost art" in the average seminary.

First, as to the remote preparation for sermon work. During the whole theological course, the various professors call the attention of the students to practical ways of using for sermons this or that bit of theological knowledge. A distinction is carefully made between the formal and scholastic mode of presentation and its popular application to the average American audience. Special emphasis is laid upon the use of

Scripture in the explanation of Christian truth, and various ways are pointed out by which its use may be made helpful and attractive.

A more immediate preparation is given by means of a short but practical course of Homiletics. The professor of this branch insists chiefly on the following points: the visualizing of the audience, by the preacher; the choice of suitable topics for sermons; the selection of telling arguments for a given theme; the employment of illustrations that enlighten and enliven the treatment of abstract subjects; the cultivation of a style suitable for preaching, and the application of the principles of rhetoric to sermon writing. This course is not a mere exposition of principles, but consists largely in the application of principles to concrete examples.

The subjects for sermons are not chosen by the students, but assigned to them. In this task, the teacher is guided by the relative advancement of the members of the class in the study of theology, by their individual aptitudes, and especially by a knowledge of the chief defects of each. For instance, a student who tends to be abstract and unreal is assigned a topic which forces him to acquire concrete and practical aptitude. This part of the system has been applied with marked success.

A consultation is usually held with the student before he begins working on his theme. He is directed to suitable reading matter; and the practical effect he must achieve, is made clear to him, so that he may exercise his mind on the solution of the problem. In this case again, individual fitness and personal defects are carefully taken into account. Before a single line is written, a detailed plan of the sermon is submitted to the professor, who comments upon it and shows its good and bad points.

The sermon once written is gone over very carefully by the professor with the student. It not infrequently happens that it is rewritten three or four times. Although this process throws a heavy burden on the student, it has not yet been found that a student objected to the additional labor, once he saw that it improved the quality of his work.

When the sermon has been committed to memory, the pupil is taken in hand by the professor of elocution, and is given as many rehearsals as may be needed for the prepara-

tion of the delivery. The average number of such private rehearsals is three or four. With extreme cases of lack of elocutionary power, as many as ten or fifteen rehearsals are held. Experience has proved that *one* sermon well prepared is sufficient to give an impulse which is felt all through the life of the preacher.

The sermon itself is preached on Sunday evening in the chapel, before the faculty and student body assembled for the purpose. This arrangement ensures the measure of solemn reality which is the best preparation for the emotions of a church pulpit.

The day following the sermon, the class hears a detailed criticism of the performance, the criticism bearing upon the matter, arrangement of ideas, use of illustrations, general effect, and elocutionary elements. This is done by a member of the faculty. After this, the students present are urged to make whatever remarks they may judge useful.

Three sermons a year are required of each student. Two of these are of fifteen minutes each, though the manuscript as corrected by the professor may contain a much longer sermon. The third sermon is on the Blessed Virgin, and must not be shorter than seven minutes.

The above-mentioned method has to the present date been fully applied for a whole scholastic year. As far as present results show, it has raised the level of preaching to a high standard. The students are intensely interested in the work, willing to give to it as much time as is needed, and as a rule they are very successful. Once the pupil has found the style of preaching that suits him best and in which he excels, he makes large strides toward improvement. The results so far have, in fact, been singularly gratifying.

The obvious objection to this plan is: How can professor and student find time for all this work? The answer is that, in spite of a heavy program of teaching and class hours, both professor and student *do* find the time. Where interest is roused, time is not wanting.

JOHN B. DELAUNAY, C.S.C.
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III.

To the Editor, THE ECCLESIASTICAL REVIEW.

If Fathers Johnston and Smith have not said the last word upon the "lost art", I would ask the privilege of expressing an opinion. I don't dispute the loss, but I fear the story of the *damnum* is not fully told.

Father Johnston thinks that poor preaching was the cause of the wretched condition in which the Church found itself in the days of the Renaissance. My opinion is that the preaching of that humiliating period was but part of the general decline of spirit for which Avignon and anti-Pope were in no small measure to blame. The galling sarcasm of the Humanists, however, directed attention particularly to their own day.

Both your communications throw the blame on our seminaries. But our seminaries are not strictly autonomous; and I know of no institutions more anxious to obey.

Have the learned writers who call such timely attention to the "lost art" ever heard of a priest's ability to preach being taken into consideration when there was question of promotion? After a somewhat wide experience of thirty-five years, the present writer cannot recall a single instance in which preaching cut any figure. I cannot remember that anyone, responsible or irresponsible, ever imagined that such a question should be raised. Of course, this should not interfere with a priest's desire to make God's word known. But promotion cannot fail to put the seal of approval upon merit; and apparently good preaching is without recognizable merit.

Coming down a step: When a preacher is to be secured for an occasion, such as the dedication of a church, is it of history that the rector ever goes outside his personal friends, even though their ability should be of the humbler sort?

A great deal of sympathy is manifested for the whims, caprices, tastes, of the dear laity. Has it not been noticed that when these excellent people invite one of their own, as for instance to a K. of C. evening, they are far more concerned about titles than ability. The Honorable Brown outdistances the mere scholar, Jones. Similarly, when they look for a sermon, the preacher must come sandwiched between two sets of significant capitals. Nothing but extensive advertis-

ing can dispense with this. I shall not wait to consider the story and the joke which are to-day the death of lay oratory.

So, don't saddle all the blame on the seminary. The truth is that we all, lay and cleric, high and humble, set such little store upon preaching that few care to undertake the labor necessary to make it effective. Let us hope that the decline of sacred oratory and the general indifference to it, are not part of a general decadence.

AN ARTLESS RECTOR.

IV.

To the Editor, THE ECCLESIASTICAL REVIEW.

The two articles anent "The Catholic Pulpit" in the last issue of the REVIEW are worthy of careful consideration. They attract attention to a matter of vital importance for the well-being of our Holy Church. False shame should not deter us from following the leads opened by these articles. Priests should meet the issue not in the light of preconceived opinions and prejudices. They should meet that issue fairly and squarely, in the bright light of judicial discrimination. There is an assue; the authors of the two articles in question have joined it. The Rev. Father Johnston asserts that "preaching has fallen into a distressing state of decay". Father Smith avers that "we have plenty of good preaching". It seems difficult to reconcile these assertions, even when admitting a divergence of point of view. And I freely acknowledge my leaning toward the position of Father Johnston. Like him, I am no orator as Brutus was, but a plain, blunt man, who speaks right on, and says what he does know.

Both the articles in question show unmistakable signs of a little confusion of thought. Perhaps it would be better to say there is evidenced a lack of clearly cut, and sharply outlined meanings for the words "preacher" and "orator", "sermons" and "oratory". These words as used here are not synonymous. We should not, and cannot, hold that because there are few orators there are few preachers. The qualities that make the orator are not often centered in a single individual. Let us pass over, for the nonce, the long list of brilliant talents required to form him, and consider only the power which he must have of giving himself wholly to his

hearers. Without this power there can be no orator. To form him, the rarest and the best gifts of heaven, must be poured abundantly into the soul of a single individual. Therefore the orator is not found at every crossroads. It would be just as futile to endeavor to mould every priest to the form and stature of an orator, as it would be useless to try the same for every lawyer or public man. An orator is a special gift of God to humanity. His powers for good or evil are mighty. He graces the world. But he is not a necessity. It may be that the preacher does not stand in the white light on the hill-top with the orator. His head may not be pillowed on the fleecy clouds of the mountain. But he is a necessity. As a priest his obligations are high and holy. The words of Jesus Christ, "Going therefore, teach ye all nations," should incessantly ring in his ears. His personality and his sacred office should be forever safeguarded. And just because of this, great good may come from a candid discussion of the matter at issue.

Father Johnston strikes straight. He hews to the line. He lets the chips fall where they will. He asserts, and I think without fear of contradiction, that the strength of the Church is coïncident with good preaching; and her weakness goes hand in hand with bad preaching. Is it not possible to say that, under God, her strength or weakness, through the ages, is caused by good or bad preaching? Even here, "ex fructibus eorum cognoscetis eos" seems to be admissible doctrine. The value of preaching must be determined largely from its effects. In tracing out this chain of cause and effect the history of the Church must be a luminous guide. Father Johnston has locked arms with this guide. He has traced the way of the past. He gives us very succinctly only touches and lines of the effects of good or bad preaching. Any priest at all familiar with the real history of the Church can add numberless instances to the cases to which he refers. It is the undeniable truth of this historic statement for the past, and common experience for the present that compel acquiescence to the conclusions reached by Father Johnston.

Father Smith proceeds from a different position. He is seemingly an attorney with a brief for the preacher. The brief is very visible in the case for the religious orders. I should quite agree with Father Smith, were he to say that "some

of the order men are good preachers". But an all-inclusive sweeping assertion about the order men, is little short of ridiculous. It is against the facts and weight of evidence. I acknowledge Father Smith's stricture about public opinion and preaching. It is well put. Still, public opinion sometimes becomes of value in matters of this kind. Especially is this true when it is crystallized as in the following incident. Several years ago, when I was a young priest, the chances of travel threw me into companionship with a prominent and able man of affairs. He was, and is, a resident of one of our greatest cities. During the hours of our pleasant association we talked principally about Catholic Philosophy. At that time I could still trace out an article in the *Summa* of St. Thomas. Finally my companion said to me: "How do you account for the fact that your Church has not one first-class preacher in the whole city? I am passionately fond of the sound of the human voice. I delight to listen to a good public speaker. I have heard every preacher and every public speaker of note in our city. I have visited churches of every denomination, without discrimination. And Sunday after Sunday I have gone to your churches only to come away quite sorely disappointed with the sermon. And I have friends who have done as I have done, and who feel as I feel. Will you please explain the cause of this fact?" The form of my explanation is irrelevant here. We must not forget, however, that this man has no trace of bigotry. He is not a seeker after the sensational. But he is a scholarly man and a splendid thinker. The city referred to has many, many religious order men, as well as a small army of secular clergy. This incident occurred more than twenty years ago. At that time the city had one preacher, and he an order man, who challenged public attention. I asked my chance acquaintance if this man were not a fine preacher. The answer was: "He is a good talker, and I have heard him several times, but he is far from an eloquent preacher." This good priest is gone to his reward. I have yet to learn the name of a competent successor even to his place as a preacher.

I, too, have heard both the regular and secular clergy at retreats and missions. Some of the episodes connected with them, and still lingering in my memory, would be amusing

were they not so serious. An order man gave a mission followed by a series of talks to non-Catholics for one of my neighbors. I heard his talk on "The Bible and its History". The typewritten matter for this talk was sent to him two days before its delivery. That preacher was a reproach to the priesthood during this talk. There was a large Protestant attendance. The preacher was not even familiar with the text before him. The next day some little girl called him on the 'phone, proposed a simple problem in arithmetic, and asked him if he could solve it. Then gave a merry Ha-Ha and hung up the 'phone. I have heard the veriest rot preached at retreats for the clergy. The little appropriate thought brought forth was clad in anything but becoming raiment. And it lacked entirely the punch necessary to drive it home with any force.

Diction, rough; logical connexion of thought, wanting; facts and doctrine, jumbled; finish and polish, conspicuous by their absence; and everywhere a manifest reliance on the "Dabitur vobis". And with all a delivery as dull and dreary as a bleak November day. I believe this is a fair criticism of the efforts of too many of our preachers, both regular and secular. Then, is it a wonder that the coined expression "As dull as a sermon" should pass into current circulation?

I deem it unnecessary to follow Father Smith through his article. As a special pleader, with an easy pen, he fashions his arguments to buttress his position. Let us look only, *en passant*, at the conclusion of his argument. Here it is: "American preaching is good and plentiful; but—its faults have become so strong as to nullify its proper effects." The obvious meaning of this is that American preaching, because of acknowledged faults, nullifies its proper effects. Such preaching may, indeed, be plentiful, but it is not, and should not be called, good. This is my contention. It must have been the basic thought in the mind of Father Johnston when he wrote: "We hold our people not because of our preaching, but in spite of it". We are now agreed that American preaching is not good. Why?

Both Father Johnston and Father Smith summon our seminaries to the bar of ecclesiastical judgment. They read to these institutions an indictment charging great delinquency.

They allege failure to discharge, in an efficient and becoming manner, bounden duties and obligations. I beg leave to enter a demurrer to the aforesaid indictment. I demur to its general charges, as well as to its specific and implied allegations. Our seminaries, like all other institutions, are capable of improvement. They are proper subjects of criticism in many ways. But under present conditions and environment they are doing passably good work. In all fairness and candor they should be held acquitted on the charge of being the cause of our poor preaching. A mere glance over even a partial list of the requisites for the formation of a good preacher will show this beyond the peradventure of a doubt. Here is merely a tentative list of such requisites. Father Johnston concludes his article with the statement that "the people are sick of listening to boys. They want to hear a man talk." That is a true statement. It cannot be denied. The first ingredient, then, in the compound of which a good preacher is formed, must be a real man—a man who is a grand and noble specimen of God's handiwork; a man whose ardent faith, while burning the dross in his own heart, flames up with consuming power around his hearers; a man, the hope and love of whose soul, going out in deeds of goodness, will rivet the attention of the multitudes. Such a man is bound to get a hearing even as did the Curé of Ars. Our seminaries are doing their very best to form such men. They are endeavoring to carve on his conscience, above the portal of the young levite's heart, his motto for life—

> I seek not wealth; 'tis ever fleeting.
> I ask not pow'r; 'tis ever dying.
> Let mine be duty's earnest striving;
> For duty's crown is never fading.

This is the splendid effort of our seminaries. Then if failure there be, let it not be ascribed to the inefficiency of the seminaries, in handling the main ingredient in our compound. I should like to have the other parts follow in this order: General scholarship, "extra special" ecclesiastical scholarship, power to think, power to think standing before an audience, logical sequence of thought, ability to grasp material in every field of human endeavor, fluency of expression, polish and finish of diction, imagination, self-forgetfulness, grace of man-

ner, ease of gesture, with enunciation, pronunciation, quality of voice, timbre of tones, position, oratorical delivery, and effect of delivery. The seminaries are going on straight to the mark with some of these. Others are supposed to be developed in the candidate for Orders when he enters the seminary. And others can be perfected only by experience along the run of years. We must look elsewhere for the many contributing causes of our poor preaching. And I have confidence that the great body of our splendid American priesthood, once awakened to the real meaning of the issue, will meet its exigencies with a force that brooks no opposition, and tolerates no obstacles. Our priesthood will find the causes that limit our effectiveness as preachers. And, finding them, they will obliterate them forever. Then the standard of our preaching will be raised to the high place it should ever hold in our land. Till then the paramount questions must be: What are the causes of our poor preaching? Why are these causes allowed to linger with us?

JOHN BRANDON.

ORDINARY AND EXTRAORDINARY CONFESSORS.

Qu. When the extraordinary confessor named for Ember days comes to hear confessions, it is understood that the religious are obliged to present themselves to him, but need not make their confession to him if they decide otherwise. While the extraordinary confessor is hearing confessions, the ordinary confessor absents himself. What I would like to know is:

1. Are the faculties of the ordinary confessor suspended during Ember week, or during the time the extraordinary is hearing confessions?

2. Can a religious who has presented herself to the extraordinary confessor, but has not confessed to him, send for the ordinary confessor and make her confession to him while the extraordinary is hearing the other religious?

3. On what do these matters depend, on custom, or on the "mind" of the bishop who grants the faculties?

Resp. To answer the third question first, the matter is regulated neither by custom nor by the ruling of the bishop, but by the general law of the Church. The new Code of Canon Law (Canons 520 ff.), holding closely to the decree of the

S. Congregation of Religious dated 3 February, 1913, gives the present-day prescriptions. These are framed in the spirit of considerateness for the conscience of religious and are meant to facilitate in every reasonable way their free access to a confessor to whom they can confidently reveal the state of their souls. There is no provision in these laws whereby the faculties of the ordinary confessor are recalled on Ember days. The old regulation, to which Lehmkuhl refers,[1] remains, namely that, while the extraordinary confessor is hearing the confessions of the religious the ordinary confessor should absent himself from the convent. If, however, a religious who has already presented herself to the extraordinary confessor without making her confession, should arrange to make her confession to the ordinary confessor outside the convent, while the extraordinary is hearing confessions in the convent, there is no reason why she may not do so. Moreover, if the confession were made within the convent, while the ordinary confessor may be acting illicitly, by disobeying the commands of his superior, he would not, in our opinion, be acting invalidly, since it is not at all certain that his faculties have been withdrawn for the occasion.

FUNERAL SERMONS.

Qu. In the new regulation on preaching[2] we find: "It shall be permitted to no one to preach funeral eulogies (*eulogia funebria*) except by previous and explicit permission of the Ordinary, who, before he gives consent, may insist that the manuscript of the discourse be shown to him." Kindly tell me whether a few words of sympathy and consolation, or a short instruction on death and purgatory, or a brief explanation of the ceremonies and prayers, would be allowed. Recently a non-Catholic inquired why we pray "From the Gate of Hell, deliver his soul, O Lord". Non-Catholics are often present at funerals and understand very little of the ceremonies and prayers.

Resp. Considering the presumed intent of the regulation in question, namely, to prevent the abuses which, we all know, are incidental to the custom of eulogizing the dead with more zeal than discrimination; considering also that the law is re-

[1] *Theol. Mor.* II, 518.

[2] Cf. ECCL. REVIEW, October, 1917, page 386.

strictive, and therefore may be interpreted in the stricter sense, we are of the opinion that an appropriate instruction or explanation may be given at funeral services—provided, of course, there is no diocesan regulation forbidding a discourse or sermon of any kind. In an instruction or explanation a few words of sympathy and consolation may be introduced, *obiter*; although therein lies the danger of passing on to eulogistic phrases and allusions, which, as the law plainly states, are forbidden.

PRIVATE AND SOLEMN BAPTISM.

Qu. In the *Priest's New Ritual*, prepared by Father Griffith, 7 June, 1907, under the heading "Order of Supplying the Ceremonies in the Baptism of Infants" there appears the following explanation: "When an infant has been baptized privately and the prayers and ceremonies of baptism omitted, which is done when danger of death or other lawful reason urges, afterward as soon as the child recovers it should be brought to the church and all the ceremonies supplied." In the ECCLESIASTICAL REVIEW of October, 1914, is the query: "Are the rubrics following baptism and calling for anointing with oil, placing white cloth on the head, etc., to be followed strictly when baptism is given in the house of the baptized?" You reply: "In regard to the administration of Baptism in the circumstances mentioned, the decree of 17 January, 1914, says that 'all the ceremonies of the Roman Ritual are to be observed'". In the REVIEW of November, 1917 (p. 493), Doctor Meehan says: "It is not within the power of the Ordinary to permit a private baptism, except in the case of adult heretics who are baptized conditionally. . . . Solemn baptism should of course, as a rule, be administered in the church. The Ordinary may, nevertheless, in an extraordinary case, where there is a just and reasonable cause, allow in private houses the administration of this Sacrament with all the ceremonies of the Ritual (Canon 776, 2). A decree of the Sacred Congregation of Rites issued 17 January, 1914, has settled this question." Doctor Meehan here is speaking of the new Code of Canon Law.

Will you kindly answer the following questions: 1. What is private Baptism? and what is solemn Baptism? 2. Is it licit to baptize a baby *in periculo mortis* in the house of the baptized without the express permission of the Ordinary? 3. If the baby in the second question is baptized at home, are all the ceremonies of the Ritual, those preceding as well as those following the baptism itself, to be performed by the priest, or is the infant to be brought to the church

later to have the ceremonies supplied? 4. Is the discipline followed at present in the third question to be in any way changed when the new Code of Canon Law goes into effect on Pentecost next? 5. Will you kindly quote in full the decree of 17 January, 1914?

Resp. The Code of Canon Law (Can. 737 n. 2) very clearly defines *solemn* and *private* baptism. "Cum ministratur servatis omnibus ritibus et caeremoniis quae in ritualibus libris praecipiuntur, appellatur *solemnis*; secus, *non solemnis*, seu *privatus*." There is no permission of any kind required for the administration of private baptism *in articulo mortis* in the house of the baptized, or anywhere else. If the minister is a priest or a deacon, he is instructed (Can. 759 n. 1) to add, in case time permits, the ceremonies that usually follow the essential part of the service. The decree of 17 January 1914 is as follows: "Proposito dubio a Revmo. Ordinario Bellunensi, 'An Baptismus de licentia Episcopi seu Ordinarii domi collatus, extra mortis periculum et urgentem necessitatem, cum omnibus caeremoniis Ritualis Romani sit administrandus', Sacra Rituum Congregatio . . . respondendum censuit *Affirmative*." This has been in force since 1914. When, therefore, the Code, as quoted by Doctor Meehan, makes the same provision as the decree, there is no change. We are not certain from the wording of the query that our correspondent fully understands the force of the decree and of Canon 796 n. 2. In both, it is undoubtedly a question of the solemn administration of baptism in a private house with the permission of the Ordinary, even when there is no danger of death or any other urgent necessity.

CASE OF "DISPARITAS CULTUS."

Qu. Will you be kind enough to clear up this case for me: Mary and John were married about fourteen years ago. Mary, at the time of her marriage, was baptized in the United Presbyterian Church and John has never been baptized. They were married by a preacher, very probably a Methodist. About two years ago they were divorced. About one year ago John met a Catholic lady from my parish. They are anxious to get married. In my opinion they may, but I have been told to write you and call your attention to the November number of the ECCLESIASTICAL REVIEW, page 507. Some seem to be of the opinion that this Canon is now in force. If not, it seems to me

there is no difficulty; if it is in force, there is no difficulty, since the new Code will not validate any marriage already invalid. Am I right?

Resp. This, like so many cases of the kind, is a matter for the diocesan curia to decide. We can only suggest the line that may be followed by the party contending for the invalidity of the first marriage. Our correspondent is right in maintaining that the contract was invalid in the eyes of the Church, according to the old legislation. The New Code, which recognizes only a baptism in the Catholic Church as constituting an impediment, was not in force when the marriage between Mary and John was contracted. The party interested would, of course, be bound to show to the satisfaction of the diocesan authorities that the baptism in the United Presbyterian Church was valid, if, as appears, he rests his contention on the existence of a diriment impediment from which no dispensation was obtained. It may not be out of place here to quote Dr. Meehan's remark in the article cited by our correspondent from the REVIEW for November, 1917. Dr. Meehan is referring, of course, to the future. "If", he says, "the marriage of non-Catholics is valid, even though one of the parties be baptized and the other not baptized, such contract will, of course, remain valid, and any matrimonial entanglement later of either husband or wife with a Catholic will be incapable of adjustment during the lifetime of the other consort." Under the law as it stood previously to the coming of the New Code into force, it may be contended in the diocesan curia that the marriage of Mary and John was not valid, and that John is free to enter into the marriage contract.

CLERICS AND WORLDLY OCCUPATIONS.

Qu. What is the teaching of Canon Law about clerics and worldly occupations? To what extent may a parish priest engage in civil matters? What occupations are forbidden? Is it lawful for a parish priest to hold civil office, e. g. to be mayor of a town, a magistrate, a postmaster, a harbor pilot, the keeper of a lighthouse, and to hold such like offices that require daily labor and attention? May a parish priest hold such an office and draw pay for it while a deputy (not recognized by the civil law) performs the duties of the office? I do

not speak of exceptional cases, as where, for instance, on account of the lack of a suitable layman, the parish priest is the only person capable of discharging the duties of a particular office. Such a case might conceivably occur in a backwoods district in the matter of a postoffice. What I mean is: May a parish priest consider himself free to enter into competition with laymen for securing such offices as I have mentioned, e. g. by tendering for same either in his own name or in that of another?

Resp. The time-honored legislation of the Church whereby certain occupations, pursuits, and particular acts are forbidden to those who have taken the Lord as their portion, is renewed very definitely in the new Code of Canon Law. Coming down from the most ancient times is the principle governing all such legislation, namely, that the cleric is, by his sublime calling, set aside from the world and its cares and consolations and consecrated to the exclusive service of God and the Church. Canon law consequently recognizes that some occupations are distinctly unbecoming for the cleric, such as professional gambling, professional acting, the bearing of arms (certain exceptions being permitted), and so forth. These are the *indecora.* It recognizes, moreover, occupations which, though not unbecoming, are foreign to the clerical state ("licet non indecora, a clericali tamen statu *aliena sunt*"), such as the practice of medicine and surgery, the office of Senator or Deputy, or public offices which imply the exercise of lay jurisdiction or administration. These, unlike the *indecora*, are not absolutely forbidden; in order that a cleric accept them or seek them by election he must have permission; in some instances, from the Holy See; in others, from his Ordinary. Canon 139 of the new Code gives a compendious list of forbidden occupations and indicates in each case the authority from whom an indult should be obtained. We are of the opinion that, in the cases mentioned by our correspondent, diocesan authority would be competent to grant permission and would grant it if there were a good reason.

PASTOR'S OBLIGATION TO SAY MASS FOR THE PEOPLE.

Qu. After Pentecost every pastor will be required to offer up Holy Mass for his people on 32 days of the year besides Sundays. Now in a large parish of three hundred or more families, where cir-

cumstances make it impossible to have more than one priest, the pastor will frequently be obliged to officiate at a funeral or marriage on one of these days. In this diocese it is very unusual to have a funeral without Requiem High Mass or a marriage without the marriage Mass. The practice is so well established that to do otherwise would cause comment. Funeral sermons are strictly forbidden. 1. Will a pastor be obliged to deprive the dead of the benefit of the Mass in order to offer up Mass for his people? 2. In case of a marriage, could the marriage blessing be given during Mass, even if the pastor does not offer up Mass for the contracting parties? 3. In case of a funeral, could we say the "Missa in die obitus" when offering up Mass, not for the deceased, but for the congregation?

Resp. Canon 466 of the Code of Canon Law, which gives occasion for this inquiry, rules that a parish priest is bound by the same law that binds the bishop to offer Mass for his people on Sundays and holidays of obligation, including the holidays which have been suppressed. The Canons which contain the regulations for bishops have the following provision (Canon 339, n. 4): "Episcopus Missam pro populo diebus supra indicatis per se ipse applicare debet; si ab eius celebratione legitime impediatur, statis diebus applicet per alium; si neque id praestare possit, quamprimum vel per se vel alium applicet alia die". Where there is more than one priest in a parish, the matter about which our correspondent is in doubt can, therefore, be satisfactorily arranged. Where there is only one priest, if the parties concerned request that the Mass at marriage or funeral be offered for their intention, the pastor, it would seem, is "legitimate impeditus", and would fulfil the obligation of the canon by celebrating Mass for the people next day. It is well recognized that the marriage blessing may be given during Mass, and even that the nuptial Mass may be celebrated without the Mass being offered for the intention of the contracting parties. "Cum danda est benedictio (nuptialis), Missa pro sponso et sponsa dicenda est . . . licet iis non applicetur." [1]

REPRESENTATIONS OF THE SACRED HEART.

Qu. Would you kindly inform me whether there is any regulation regarding the use of the figure of the Sacred Heart of Jesus—the

[1] Sabetti-Barrett, n. 864.

heart alone without the figure of Christ. May it be represented in pictures, medals, banners, etc.?

Resp. There is a decree of the Holy Office dated 26 August, 1891, permitting images and representations of the Sacred Heart, without the figure of Christ, for private devotion, but forbidding them to be exposed on the altar for public veneration ("in altaribus publicae venerationi colendae non sunt exponendae").

REPLACING EASTER BAPTISMAL WATER AT PENTECOST.

Qu. In the Ordo, for the Vigil of Pentecost, we read "Benedictio fontis baptismalis, ubi talis reperitur, de praecepto fit (colore viol.)", etc. Does this mean that the Easter baptismal water, blessed only a few weeks before, must be replaced by the Pentecost baptismal water? Is this really *de praecepto* wherever there is a baptismal font?

Resp. The obligation undoubtedly exists. The S. Congregation of Rites has reiterated its mind in this matter, and leaves no room for doubt by affirming that the baptismal water must be renewed and blessed on the eve of Pentecost, "non obstante quacumque contraria consuetudine, quae omnino eliminari debet". [1]

GENUFLECTING TO THE CRUCIFIX.

Qu. At the Absolution after a Requiem Mass, *corpore praesente*, the celebrant bows to the cross when he goes round the coffin to sprinkle Holy Water and to incense, while the deacon accompanying him makes a genuflexion each time. Is there a rubric for this? And if so, what is the meaning of it? Is it an act of adoration?

Resp. There is an explicit rubric of the Roman Ritual, which says (Tit. VI, cap. 3, n. 10): "Mox sacerdos . . . facta inclinatione cruci . . . Diacono seu ministro genuflectente . . . circumiens feretrum, aspergit corpus defuncti." The Church, from time immemorial, has sanctioned the practice by which a different degree, as it were, of veneration is paid to the crucifix from that given to the images and relics of saints. The veneration of the cross during the triduum of Holy Week is officially recognized as the *adoration of the Cross*. At other

[1] See REVIEW, Vol. LV, 1916, page 191.

times the act of veneration of the cross may be called adoration, in view of the fact that the word has been used by theologians of former ages in a wider sense, so as to include both *cultus latriae* and *cultus duliae*. Considering, on the other hand, the possibilities of misunderstanding and misrepresentation, some persons prefer to avoid the word adoration and use the word veneration. It matters little, perhaps, what term we use, so long as the action itself is perfectly justifiable, and, from our point of view, perfectly reasonable.

CROCHETING AND KNITTING ON SUNDAY.

Qu. Will you kindly answer the following questions in next month's REVIEW: 1. Is crocheting allowed on Sunday, seeing that it is one of the liberal arts? Gury and Haine hold that it is not allowed. 2. Is knitting allowed on Sunday, when the garments made are for the use of our soldiers? 3. Is embroidering permitted on Sundays, i. e. fancy work done by a needle and colored thread? Some theologians hold that it is permitted.

Resp. The general principle by which theologians distinguish between servile and liberal occupations in relation to the observance of the Sunday rest is clear enough in theory. Those works are servile which are related principally to the needs and comforts of the body, are performed principally by bodily labor, and were in former times performed by slaves. Those works, on the contrary, are considered liberal which are ordained for the benefit of the soul or mind, are performed chiefly by the powers of the mind, and were in former times the occupation of free persons. Digging, ploughing, and so forth, are certainly servile; while teaching, reading, and studying are liberal occupations. Besides these, theologians distinguish *opera communia*, which partake of the nature of both, and they instance hunting, playing, travelling. In applying these distinctions, theologians bring out the additional principle that the amount of bodily fatigue undergone in the course of the work does not determine whether it is servile or liberal. Walking, for example, even when continued to the point of bodily fatigue, is not servile work. The motive or purpose of the work enters into the problem to this extent

only, that a work, otherwise servile, may be performed on Sunday for a charitable or religious cause. But when these theoretical principles are applied to practical cases, the theologians themselves admit that in some instances it is difficult to decide whether such and such an occupation is servile or liberal. Perhaps the most helpful suggestion in this matter is Noldin's, namely, that custom and public opinion are a determining factor. He writes (*De Praeceptis*, n. 268): "Quaenam opera sint servilia et quaenam liberalia, in multis quidem ex eorum natura manifestum est; in aliis autem id non ex sola natura operis dependet sed multum deferendum est etiam *consuetudini et aestimationi hominum*, quapropter, fieri potest ut opus quod ex se servile est, ex usu et aestimatione fidelium licitum sit; insuper, ut in uno loco licite peragatur quod in alio diebus festis prohibitum sit." In answer, therefore, to the queries before us we should say that, considering the difference of opinion in regard to crocheting, local custom and opinion should be taken into account. Knitting garments for soldiers becomes "liberal" by reason of the motive or purpose. And we are of the opinion that embroidering or "fancy work" is permitted by the majority of authors on the ground that, like painting, it is, of its nature, a liberal occupation.

ECCLESIASTICAL ASPECTS OF THE DAYLIGHT SAVING LAW.

Qu. At two o'clock A. M. on Easter Sunday the railroad and government clocks of the country were advanced one hour, and all other timepieces were set in conformity with the new "time". Since Easter, therefore, the difference between "mean time" and "solar time" is considerable. Are we free now to choose between twelve o'clock midnight and one A. M. as the end or beginning of the day? How does this affect the Eucharistic fast, the law of abstinence, and the recitation of the Divine Office?

Resp. The new Code of Canon Law (Canon 33, n. 1) declares: "In supputandis horis diei standum est communi loci usui; sed in privata Missae celebratione, in privata horarum canonicarum recitatione, in sacra communione recipienda et in jejunii vel abstinentiae lege servanda, licet alia sit usualis loci supputatio, potest quis sequi loci tempus aut locale, sive verum

sive medium, aut legale sive regionale sive aliud extraordinarium." To understand the different terms used in this Canon it is necessary to know that the most accurate of all times is the *sidereal*, which has for its natural unit twenty-three hours and fifty-six minutes, the period, namely, in which a point on the earth's surface returns to the position under a certain star which that point occupied in its previous revolution. This is used only by astronomers in their extremely accurate observations. The *true* time, for all practical purposes, is given by the period in which the earth in its revolution returns to the same position under the sun. Now this varies, and is seldom exactly twenty-four hours. Twenty-four hours, however, is the *mean* time, and it is only on the supposition that the day is exactly of twenty-four hours' duration that clocks can be used to indicate time and its subdivisions. Furthermore, since the true, or solar, time and the mean time differ, naturally, in different localities, public authority sets up the mean time at some important place and makes that to be the *legal* time for the whole country or, as in the United States, for whole sections of the country.

The Canon which we have quoted makes no new provision in the matter. Summing up the past legislation of the Church, it declares that, so far as ecclesiastical matters are concerned, one is free to follow either the *true* (solar) time, the *mean* time (given by the clock, which divides solar time into twenty-four hours), or the *legal* time. Of course, one should be consistent. We may not, if we have a margin of ten minutes, perform within these ten minutes two actions, one of which is justified on the plea that it is still Thursday, and the other on the plea that Friday has already begun.

The Daylight Saving Bill has not complicated the matter at all, so far as principles and practice are concerned. There were always differences between *true* time and *legal* time. The differences are now greater. That is the only change. And, as if to forestall any possibility of doubt, the Canon, it will be noted, adds the words "sive aliud extraordinarium (tempus)." The change to the "new time" should, therefore, give rise to no difficulty or scruple, nor is there, so far as we know, any inclination among Catholics to sympathize with the Englishman who, when a similar law was passed in

Great Britain, protested, in the name of public morality, against an Act "that would make all our clocks public liars". We have adjusted ourselves quite naturally to the change and our duties and obligations as Catholics have not made it more difficult to do so.

FACULTIES FOR DISPENSING FROM DISPARITY OF CULT.

Qu. The article "Marriage without Presence of Priest" in the March number of the REVIEW was both interesting and instructive. One little statement, however, will bear correction. It is asserted that "Mary should have obtained a dispensation from the impediment *Disparitatis Cultus*". That, in my opinion, would not have helped her. In the Faculties empowering bishops to dispense from the impediment *Disparitatis Cultus* it is clearly stated, "excepto casu matrimonii cum viro vel muliere Judaeis aut Mahumetanis". This is the faculty given by the Holy Office *ad triennium*. "Salvo meliori judicio", I think that Mary should have simply asked for a dispensation to marry a Jew. Had she applied here, I am afraid she would have run off to the squire anyhow, as her application would have to be sent to Rome. EPISCOPUS.

Resp. Our learned correspondent is perfectly right so far as the Faculties received from the Holy Office are concerned. We are, however, surprised, since he is a diligent reader of the REVIEW, that he overlooked Formula T, of the Faculties granted to Bishops in the United States, described and quoted by "Advocatus" in the REVIEW for September, 1915. Formula T, n. 9, does, indeed, contain the exception—"excepto casu matrimonii cum viro vel muliere Judaeis"; but it adds, "nisi sit periculum in mora, tum vero singulis trienniis referat quot in casibus dispensaverit". We would suggest, then, *pace tam eruditi viri*, that there was danger of delay in Mary's case, that the bishop could have used this faculty, and that Mary need not "have run off to the squire".

THE BLESSING OF RELIGIOUS ARTICLES SIMPLIFIED.

In the latest edition of Beringer-Hilgers of 1915, *Die Ablaesse*, we find on page 616, No. 517, that on 18 May, 1914, the Holy Office empowered priests who have the faculties to

bless different articles by merely making the sign of the cross over them, to grant *all* the indulgences on *all* articles by making the sign of the cross once over all. Only scapular medals are excepted, so that the medal must be blessed separately for each of the scapulars which it is to represent, that is to say: five times for the fivefold scapular.

If, therefore, a priest has the faculties to attach the Apostolic, the Brigittine, and the Crozier indulgences to Rosaries, and the indulgences of the Stations of the Cross, and the *toties quoties* indulgence for the dying to the crucifixes, he may by one sign of the cross over many rosaries and crucifixes attach all the aforesaid indulgences to the respective articles. (*Act. Ap. Sed.*, VI, 346).

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The Text of the Greek New Testament.

I. Non-critical Editions of the Greek New Testament. Under this caption are included such editions as were not based on a serious, critical study of the textual data provided by manuscripts and versions.

1. *The Complutensian Polyglot.* At Complutum, which is the Latin name for Alcalá de Henares, Castille, was issued the first printed edition of the Greek New Testament. The work was printed there, in A. D. 1514, under the editorship of James Lopez de Stunica and the patronage of Cardinal Francis Ximenes de Cisneros; but was not published until A. D. 1520, when the sanction of Leo X was received.[1]

2. *Erasmus.* After the Complutensian Polyglot had been printed, Erasmus forestalled its publication by hurrying his edition of the Greek New Testament into press. He was requested, on the 15th March 1515, to edit the text; dedicated the edition to Leo X on the 1st February 1516; and published the results of his brilliant but slipshod scholarship, at Basel, on the 1st March 1516. Though admitting that this Greek Testament was "præcipitatum verius quam editum", Erasmus was loud in boastful self-defence. In the dedication to Leo X, he said:

> Since I saw that that saving doctrine was to be got out of the very veins,—yea, to be drawn out of the very springs, in purer and more life-giving form than it could be got from ponds and brooks, I edited the whole New Testament (as it is called) according to the authority of the original Greek: and I did this, not recklessly nor leisurely, but after taking into account many manuscripts in both languages. These manuscripts were not of any sort so ever; they were the oldest and most correct.[2]

Vain was this boast of Erasmus. The *Apologia*,[3] published after the third edition, admitted that the first edition had de-

[1] Cf. The excellent article of Dr. W. S. Reilly S.S., *Catholic Encyclopedia*, s. v. "Polyglot Bibles."

[2] Cf. *Opera Omnia*. vol. 6, p. *a* 2 (Basel: Froben, 1541).

[3] Op. cit. p. *a* 4.

pended upon only four Greek Mss. And it should be added that not one of these four was among "the oldest and most correct". Moreover, the Apocalypse was edited by Erasmus from a single Ms., which was both late and mutilated. This one Ms., on which the "original Greek" of the Apocalypse of Erasmus depends, was rediscovered, in A. D. 1861, by Franz Delitzsch, in the Oettingen-Wallerstein Library at Mayhingen.[4]

The recklessness of relying upon a single, imperfect, late Ms. was not enough for the uncritical spirit of Erasmus. He went the full length of boldness, garbled the text, and filled in with his own translation from the Vulgate, when his "original Greek" sources could not be deciphered or were deemed to be wrong.

A few of these readings of Erasmian coinage are worth noting. They are acknowledged by the fabricator neither on the text-page nor in the annotations at the end of his Greek New Testament. We set in italics the words that Erasmus translated from the Vulgate; and contrast his conjectures with the critical text of Nestle:

1°. Apoc. 17:4, "Et mulier . . . habens poculum . . . plenum abominatione et *immunditia* fornicationis suæ"—Nestle, τὰ ἀκάθαρτα—Erasmus, ἀκαθάρτητος. Although ἀκάθαρτος is common in Attic and in the Hellenistic of both the Bible and papyri-finds,[5] ἀκαθάρτης is not Greek of any period; yet the *British and Foreign Bible Society* of London, in its Greek Testament, retains this fabrication of Erasmus.

2°. Apoc. 22:19, "Et si quis diminuerit de verbis libri prophetiæ hujus, *auferet* Deus partem ejus de libro vitæ"—Nestle, ἀφελεῖ—Erasmus, ἀφαιρήσει.

3°. Apoc. 17:8, "videntes bestiam, quia[6] erat, et non est,"—Nestle, ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται—Erasmus *guessed* the last words were καίπερ ἔστιν. This Erasmian guess-work is found in the *textus receptus*, but in no Ms. Indeed, καίπερ is construed in N. T. Hellenistic, as in Attic, with a participle

[4] Cf. *Handschriftliche Funde*, vol. 1, Leipzig, 1861.

[5] Cf. *The Vocabulary of the Greek Testament, illustrated from the papyri and other non-literary sources.* By James Hope Moulton and George Milligan. Part I, s. v., New York: Holder and Stoughton, 1914.

[6] Reading of Wordsworth-White, *N. T. Latine*, Oxford, 1911.

and not with the indicative mood.[7] So Erasmus guessed quite recklessly. Luther, in his usual unscientific way, rejected the reading of the Vulgate, and accepted the *camouflaged* output of Erasmus: "und nicht ist, *wiewohl es doch ist*". This fraud was continued by the *American Bible Society* in its Luther Bible;[8] was not revised by the Conference of German Evangelical Churches until 1892; and remains unchanged in the Anglican Authorized Version, though both the English and American Revisers read: "how that he was, and is not, and shall come".

4°. 1 Peter 2:6, "Propter *quod* continet Scriptura"—Nestle, διότι περιέχει—Erasmus, διὸ καὶ περιέχει, unsupported by any Ms., and borrowed by *textus receptus*.

5°. 2 Cor. 1:6, "Sive autem tribulamur, pro vestra exhortatione et salute; sive consolamur, pro vestra consolatione; sive exhortamur, pro vestra exhortatione et salute, quæ operatur tolerantiam earundem passionum, quas et nos patimur". Greek Mss. and the ancient versions variously give the order of these clauses. But there is absolutely no Ms. nor early version in favor of the order, which Erasmus manufactured and the *textus receptus* borrowed from his work-basket. This unscientific order is preserved in the Authorized Version.

II. The Infancy of Textual Criticism of the New Testament. During this period, the collating of textual evidence was seriously inaugurated by New Testament scholars.

1. *Colines.* The first attempt at a critical edition of the Greek New Testament was made in Paris A. D. 1534, by Simon de Colines. He weighed the evidence of some few late Mss. to hand.

2. *Stephanus.* Still more Mss. were collated by Robert Stephen (Estienne), the son-in-law of Colines. The first edition of this critical text of the New Testament was published at Paris in 1546; the third edition, *Editio Regia*, in 1550. In this latter, the Complutensian text (designated α) was collated with fifteen Mss. (designated β, γ, etc.); and, for the first time, a critical apparatus for the restoration of the text was printed.

[7] Cf. Blass, *Grammar of N. T. Greek*, 2d. Eng. ed., London: Macmillan, 1911, p. 248.

[8] *Die Bibel, oder die ganze Heilige Schrift*, nach Dr. Martin Luther's Uebersetzung. 12th ed. New York, 1839.

The Mss., listed in the apparatus of Stephen, were all late except Codex Bezæ (5th cent.) and Cod. Regius (8th cent.).

A fourth edition of Stephen, printed at Geneva in A. D. 1551, contained the critical Greek text, the Vulgate, and the Latin translation of Erasmus; it introduced the numbering of the verses, and the unfortunate custom of printing each verse as a separate paragraph. The division of the Latin Bible into chapters had been inaugurated by Stephen Langton, who died as Archbishop of Canterbury in A. D. 1228.

3. *Beza.* The first critical edition of the Greek New Testament to weigh the evidence of Oriental versions, was that of Theodore Beza (Bèze). Between 1565 and 1611, he issued four folio and six octavo editions, at Geneva. He possessed, but made little use of Codex Bezæ (5th cent.); it was so far removed from the printed text, as to arouse his suspicions. Moreover, Beza collated the Syriac edition of Emmanuel Tremellius (1569), and the Arabic version loaned him by Franciscus Junius. Upon the work of Beza and the last two editions of Stephen (A. D. 1550 and 1551), the Authorised Version is chiefly based.

We pass over the great Polyglots—Antwerp (1569-1572), Paris (1630-1633), London (1657); the Elzevir edition of the Greek New Testament,[9] mainly a reproduction of Beza's text, and consequently based for the most part upon two or three late Mss.; the editions of Caryophilus,[10] Stefan de Courcelles,[11] and John Fell.[12] All these editors show very little advance in the critical collating of Mss., ancient versions, and Patristic citations of the New Testament; they are still in the infancy of textual criticism.

The Elzevir editions (1624 and 1633) were very handy in form. The preface to the latter edition announced most blatantly: "*textum* ergo habes nunc ab omnibus *receptum*, in quo nihil immutatum aut corruptum damus". Hence the name *textus receptus*. The Elzevirs claimed that now even the smallest defects had been removed from the text. People were completely hoodwinked. The British and Foreign Bible So-

[9] Leyden: Bonaventura and Abraham Elzevir, 1624.
[10] Rome, 1673.
[11] Elzevirs, 1658.
[12] Oxford University Press, 1675.

ciety chose the Elzevir alone as a standard Greek New Testament text; up to A. D. 1894 had already issued 351,495 copies; and, by A. D. 1906, had printed versions in more than 530 different languages and dialects—all ultimately based upon the Elzevir *textus receptus.*

III. Youth of Textual Criticism of the Greek New Testament. 1. *Simon.* Even before some of the above-named editions of the Greek Testament appeared, textual criticisms had reached the vigor of youth in the studies of Richard Simon, a French Oratorian. He is called the father of the historical method of critical introduction to the New Testament. Worthy of much praise is his *textual* criticism in *Histoire critique du texte du Nouveau Testament,*[13] *Histoire critique des versions du Nouveau Testament,*[14] *Histoire critique des principaux commentateurs du Nouveau Testament depuis le commencement du Christianisme jusqu' à notre temps,*[15] and *Nouvelles observations sur le texte et les versions du Nouveau Testament.*[16] His higher criticism was as nefarious as his *purely textual* work was scientific. And that is why ten of Simon's works were condemned to the Index; of these, four were published under the pseudonyms *Le Prieur de Bolleville, à Costa, de Camus, de Moni,* and *de Sainjore.*

In view of this ill repute of Simon, Catholics should be warned against Fr. Gigot's unstinted praise and unqualified use of the Oratorian. For instance, in *Special Introduction to the Study of the Old Testament,* Part I,[17] Fr. Gigot never mentions the condemnation of Simon's ten works; and yet proposes his method of historical criticism as that which should be followed,[18] lauds the "truly critical insight" of Simon in divisive criticism of Genesis,[19] and refers to him frequently with approval.[20]

2. *Mill.* With the patronage and advice of John Fell, Bishop of Oxford, John Mill, of Queen's College, Oxford, collated 78 Greek Mss. with the text of Stephen, the Old Latin,

[13] Paris, 1689, condemned to the Index, 22 Sept., 1693.
[14] Paris, 1690; condemned by the Holy Office, 22 Sept., 1693.
[15] Paris, 1693. [16] Paris, 1695.
[17] New York: Benziger, 1901.
[18] Op. cit., p. 16.
[19] Ibid., p. 31.
[20] Ibid., pp. 97, 235, 347, and 355.

Vulgate and Peshitta; and published a critical edition of the Greek New Testament, in A. D. 1707, the *Prolegomena* to which are still admired by Biblical scholars. Mill estimated the variant readings in New Testament Mss. at 30,000; they are now estimated at about five times that number.

3. *Hug.* We omit more than mention of the *Prolegomena* of Wetstein,[21] the editions of the Lutheran Abbot Bengel,[22] Griesbach,[23] and Lachmann,[24] whose work is excellently summed up by Dr. Kirsopp Lake, of Harvard, in the *Encylopedia Britannica*;[25] and call attention to the pioneer textual criticism of J. L. Hug,[26] Catholic Professor of Theology, University of Freiburg. In his *Einleitung in die Schriften des N. T.*,[27] he was the first to proclaim the Alexandrian text as the work of Hesychius; the Constantinopolitan, as that of Lucian; and the Western as the κοινὴ ἔκδοσις His pupil, J. M. A. Scholz, collated nearly a thousand N. T. Mss.; and gave to them the numbers now commonly accepted.

IV. Maturity of Textual Criticism of the Greek New Testament. The mature and hardy results of textual criticism of the New Testament have been accomplished by Tischendorf, Westcott and Hort, Gregory and Von Soden. These results we have already given[28] in this department. Critics of to-day are divided upon many textual issues. As to the provenance of the text called Aleph-B, they are pretty much at one in casting aside the opinion that the text of these two important Mss. is that of Eusebius of Cæsarea. In this matter, a recent study by Dr. Lake is worthy of note.

The Provenance of Aleph-B.

So long as Dr. Lake keeps to the safe and sane course of textual criticism, he sails free and reaches port with a cargo

[21] Amsterdam, 1751-1752.

[22] Tübingen, 1734.

[23] 1st ed., 1774-1775; 2d ed., 1796-1806.

[24] 1842-1850.

[25] 11th ed., s. v. *Bible: N. T. Textual Criticism.*

[26] Cf. *Catholic Encyclopedia,* s. v. "Hug," article by present writer.

[27] 1808; Eng. trans. from 3d German ed., by David Fosdick, with notes by M. Stuart, Professor of Scripture in Andover Theological Seminary, Andover, 1836.

[28] ECCLESIASTICAL REVIEW, November, 1913.

that is worth our while to inspect. This usual accuracy of the Harvard Professor of Early Christian Literature, in interpreting a text by direct textual evidence, we have several times applauded.[29] His reputation for scholarship would have been resplendent, had he not gone off the course of *lower* criticism, stood out with full sail into the typhoon of *higher* criticism, and foundered upon the shallows that have been the ruin of the whole eschatological school of Reimarus, Johannes Weiss, Loisy, Schweitzer & Co. Limited.[30]

Of the safe course of Dr. Lake in lower criticism, we have a good instance in his recent contribution to the subject of the provenance of the Sinaitic and Vatican Mss. of the Hellenistic Bible.[31] These two Mss. of the early fourth century are often said to be of the fifty that Constantine asked Eusebius to have done at Cæsarea.

I. Witness of Eusebius. A springtide of converts flowed into the Church shortly after the victory over Maxentius at the Milvian Bridge, the Edict of Milan (A. D. 313), and the inauguration of Roman imperial favor of Christianity. Constantine himself was not baptized, and seems not even to have been formally received into the Church as a catechumen, until shortly before his death, A. D. 337.[32] And yet, had he been a Christian emperor, Constantine could scarcely have more effectively helped the spread of the Gospel than he did. To meet the need of the converts of Constantinople, he wrote to Eusebius of Cæsarea, who died before A. D. 341, an order for fifty copies of the Sacred Scriptures, stipulating that these "be made by artistic copyists well versed in the art of transcribing".[33]

What ground is there upon which to base the theory that the Mss. Aleph and B.—that is, the Sinaitic and Vatican—are

[29] Cf. ECCLESIASTICAL REVIEW, November, 1914, p. 624; March, 1916, pp. 349 ff.

[30] Cf. *A Harvard Christology,* ECCLESIASTICAL REVIEW, March, 1916, pp. 348 ff.; *Dr. Lake's Eschatology,* ibid., June, 1916, pp. 728 ff.; *Dr. Lake's Vagaries,* ibid., October, 1916, pp. 447 ff.

[31] "The Sinaitic and Vatican Manuscripts and the Copies sent by Eusebius to Constantine". *Harvard Theological Review,* January, 1918, vol. 11, pp. 32 ff.

[32] Cf. Eusebius, *Life of Constantine,* Bk. iv, chapters 41-43, especially the footnote in Migne, P. G. 20, 1213.

[33] Cf. *Life of the Emperor Constantine,* Book iv, ch. 36, *Griechische Christlichen Schriftsteller, Berlin Patrology,* Eusebius, I, ed. Heikel (Leipzig: Hinrichs, 1902) p. 131.

two of the fifty prepared by Eusebius at Cæsarea? The question is of importance in view of the fact that these are our oldest complete Mss. of the Hellenistic Bible, and because of the great esteem in which the followers of Westcott-Hort hold the text Aleph-B. Is the text Aleph-B of Syrian provenance? Does it preserve to us the readings current in Cæsarea of Palestine during the early part of the fourth century?

The only witness cited in favor of this theory is the account that Eusebius gives of the fulfilment of Constantine's orders. To this witness Dr. Lake rather carelessly refers:

> Eusebius in his Life of Constantine, chapters xxxvi f., gives an account of the MSS. of the Scriptures prepared in Cæsarea at the command of the Emperor. . . . His account ends with a sentence which according to Schwartz, whose opinion seems obviously correct, is unfortunately incomplete. ταῦτα μὲν οὖν βασιλεὺς διεκελεύετο αὐτίκα δ' ἔργον ἐπηκολούθει τῷ λόγῳ, ἐν πολυτελῶς ἠσκημένοις τεύχεσιν τρισσὰ καὶ τετρασσὰ διαπεμψάντων ἡμῶν. . . .[34]

We say that Dr. Lake is careless in this reference. It contains five blunders,—two typographical and three worse. The two typographical errors are οὖν for οὗν, and the omission of a period or colon after διεκελεύετο.[35] Such blunders may be laid up against the proof reader, not so the three following inaccuracies. The reference to " chapters xxxvi f. " mentions not the number of the book; it should be *Book iv, chapter 37*. "According to Schwartz" should be *according to Heikel*. Schwartz has no edition of *The Life of Constantine*; he edited *Historia Ecclesiastica* for the *Berlin Patrology*. Finally, the words "His account *ends* with a sentence", etc. are strangely slipshod. For Eusebius *begins* his account with that sentence!

We translate this witness of Eusebius. After quoting Constantine's letter about the Mss. to be copied, Bk. iv, ch. 36, he goes on:

> So the emperor ordered. Forthwith followed the work close upon his bidding; since we sent, in elaborately prepared volumes (the copies written) in three and four columns.

[34] *Harvard Theological Review*, Jan., 1918, p. 32.

[35] Migne, P. G., 20, 1185 has a colon; the *Berlin Patrology*, Eusebius, I, p. 132, has a period.

II. Interpretation of Eusebius. · The doubtful phrase is τρισσὰ καὶ τετρασσά. Three meanings have been proposed. Of the first meaning, Dr. Lake writes that the phrase "has usually been taken, following Valesius, to mean 'in gatherings of three and four sheets'".

In the Migne edition,[36] Valesius[37] translates: "cum nos in voluminibus magnifice exornatis *terniones et quaterniones* ad eum misissemus"; and the footnote explains that *quaternio* is a signature of four sheets of vellum sewed together—that is, of sixteen pages—whereas the *ternio* is a signature of three sheets or twelve pages. Valesius, then, interpreted Eusebius to mean that the volumes sent to Constantine were made up of signatures either of sixteen or of twelve pages. These *signatures*, we take it, are what Dr. Lake intends by his not illuminating "*gatherings* of three and four sheets". Tischendorf accepted the interpretation of Valois.[38]

In favor of this interpretation that the fifty volumes sent to Constantine were made up of signatures of either three or four sheets of vellum, the same Migne footnote suggests that Eusebius here employs the common Greek figure of enallage, —that is, the use of one construction for another. He says ἐν τεύχεσιν τετρασσά for τεύχη ἐν τετρασσοῖς. This plausible explanation should not have been omitted by Dr. Lake.

A second interpretation is that the Mss. were sent to Constantine "by threes and fours". But had Eusebius wished to say that he sent these fifty volumes "three and four at a time", he would normally have written τρία[39] καὶ τέσσαρα ἑκάστοτε διαπεμψάντων. τρισσά does not mean "three at a time". Nestle takes it that each Bible contained "three or four parts".[40]

The third meaning is that of our translation: "we sent, in elaborately prepared volumes, (the copies written) in three and and four columns". Dr. Lake deems that τρισσά and τετρασσά

[36] P. G. 20, 1186.

[37] Henri Valois, who translated the historical writings of Eusebius (Paris, 1659). His translation together with variorum notes are included in the Migne edition of this Greek Father.

[38] Cf. Nestle, *Introduction to the Textual Criticism of the Greek New Testament*, Eng. trans. New York: G. P. Putnam; 1901, p. 54.

[39] Dr. Lake has τριά.

[40] Cf. *Introduction to the Textual Criticism of the Greek New Testament*, p. 55.

imply ἀντίγραφα (*copies*). It may be, since this sentence is likely incomplete,[41] that we should rather supply than imply ἀντίγραφα. At any rate, the likeliest meaning of the witness of Eusebius is that he sent to Constantine τρισσὰ καὶ τετρασσὰ ἀντίγραφα, "copies written in three and four columns", and bound in beautifully tooled volumes, τεύχεσιν.

New light is thrown upon this use of τετρασσά, "copies written in four columns", by the *Berlin Patrology* edition of Eusebius, *Historia Ecclesiastica*. The editor, Dr. Eduard Schwartz, after a careful collation of the extant Mss. evidence, gives us a new reading of the well known passage on the Hexapla and Tetrapla of Origen. Eusebius describes how Origen compiled the Hexapla, and adds: "Apart from this, he made ready, *in copies written in four columns* (ἐν τοῖς τετρασσοῖς), an edition of Aquila, Symmachus, Theodotion, and the Septuagint".[42]

The old reading is: "Apart from this, he made ready *in the Tetrapla* (ἐν τοῖς Τετραπλοῖς) an edition of Aquila, etc."[43] This reading must now be rejected. For it is supported by only Suidas and one extant Ms., *Cod. Parisiensis 1430*, 11th cent.

The new reading has the better witness of the following codices: *Parisiensis 1431*, 11th or 12th cent.; *Parisiensis 1433*, 11th or 12th cent.; *Mosquensis 50*, 12th cent.; *Laurentianus 70, 7*, 10th or 11th cent.; *Laurentianus 70, 20*, 10th cent.; *Marcianus 338*, 12th cent. All of these Mss. witness to τετρασσοῖς, although the last has τρασσοῖς.

How account for the older and now rejected reading? Probably the mention of the Hexapla, τῶν Ἑξαπλῶν, by Eusebius in the preceding clause, occasioned the scribal error of τετραπλοῖς instead of τετρασσοῖς.

What, then, does ἐν τοῖς τετρασσοῖς mean? Supply ἀντιγράφοις, and the meaning is clear: "in copies written in four columns". The four columns were for the four versions of the Tetrapla of Origen.

[41] So thinks Heikel, the *Berlin Patrology* editor, called *Schwartz* by Dr. Lake; older editions, as that of Henri Valois in Migne, take the sentence to be complete.

[42] Cf. *Berlin Patrology*, Eusebius, II², *Historia Ecclesiasiastica* Books vi-x, ed. Schwartz, Leipzig: Hinrichs, 1908, Book vi, ch. 16, p. 554.

[43] Cf. Migne, P. G., 20, 557.

Such a meaning does not seem to have occurred to Dr. Schwartz. He prints Τετρασσοῖς with a capital, as if it signified nothing more than does the rejected Τετραπλοῖς. However, a good epigraphist may be a poor exegete, as Mr. E. S. Buchanan has egregiously demonstrated. We shall later on take up the ravings and railings against the Vulgate which this editor of the Oxford *Old Latin Biblical Texts*,[44] and of the *Sacred Latin Texts* [45] has given vent to in *Bibliotheca Sacra*.[46]

Thus far, according to Dr. Lake, it seems clear that the fifty copies of the Hellenistic Bible, which Eusebius sent to Constantine, were written stichometrically in three and four columns to the page. Now the great Mss., Aleph and B, show exactly such stichometry. Does it then follow that either the Sinaitic or the Vatican Ms. of the Hellenistic Bible is one of those fifty? Tischendorf favored the Eusebian origin of Sinaiticus.[47] What is the verdict of more modern scholarship?

Alf. Rahlfs [48] showed that the number and order of the books of the Old and New Testament is the same in B as in the 39th Festal Letter of Athanasius, A. D. 367. On this account and for other reasons, mainly paleographical, Dr. Lake holds to an Egyptian provenance of the Mss. Aleph and B. They represent the Hesychian or Alexandrian text. The witness of Eusebius proves no more than a common stichometric calligraphy at the time of Eusebius in both Alexandria and Cæsarea; and favors the view of those who assign the Mss. Aleph and B to the early part of the fourth century.

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[44] No. V, *The Four Gospels from the Codex Corbeiensis, together with fragments of the Catholic Epistles, of the Acts and of the Apocalypse from the Fleury Palimpsest*, Oxford: Clarendon Press, 1917; No. VI, *The Four Gospels from the Codex Veronensis*, Clarendon Press, 1911.

[45] No. I, *The Epistles and Apocalypse from the Codex Harleianus*, London: David Nutt, 1912; No. II, *The Epistles of S. Paul from the Codex Laudianus*, London, Heath, Cranton & Ouseley, 1914.

[46] Cf. the present writer's contributions on this subject in *Bibliotheca Sacra*, April, 1917, and April, 1918.

[47] Cf. Nestle, *Introduction*, p. 55.

[48] *Alter und Heimat der vatikanischen Bibelhandschrift. Nachrichten der Gesell. der Wiss. zu Göttingen, Philologisch-historische Klasse*, 1889, Heft i, pp. 72-79.

Criticisms and Notes.

THE LIFE OF JOHN CARDINAL McCLOSKEY. First Prince of the Church in America. 1810–1885. By His Eminence John Cardinal Farley. Longmans, Green & Co., New York. 1918. Pp. 423.

The author of this biography will earn the deep gratitude of the reader that he has resisted the temptation to expand the life of his subject into two volumes and to spread it over a thousand closely printed pages. With wise restraint he has kept it within reasonable limits. As it is, he has given us a very readable book which affords a faithful and rounded picture of the subject, without trying unduly the patience of the reader. One must not think that the moderate proportions of the book are in any way due to a lack of material or that they result in a sketchy, unsatisfactory treatment. On the contrary, we have here a very severe sifting of a wealth of documentary evidence with a view to select only that which is truly illustrative and typical. No one could have engaged in the work of writing the life of America's first Cardinal more competent than his trusted secretary, a position which the eminent author held for more than ten years. In consequence the biography exhales an air of intimacy and warmth and betrays an authoritativeness and surety of touch which can come only from close acquaintanceship and personal friendship. That the author wrote the life of his great predecessor with a reverent and loving pen requires no special mention.

Cardinal McCloskey was not a national figure as some of his brothers in the American hierarchy have been; yet the prominence of the episcopal see which he occupied and the rare talents with which he was endowed, give him a significance that outreaches the narrow confines of local history. His life and activity constitute an integral, and most fascinating, part of the history of the Church in America. His age witnessed a well-nigh marvelous growth and expansion of the Church in our country, not surpassed, if ever equaled, at any other period of ecclesiastical history. And the rapid progress of Catholicity in the province of New York is not excelled even in the American Church.

The efforts of the Cardinal were mainly devoted to the upbuilding of religious life and its external organization in the field that had been assigned to him by the Apostolic See and Divine Providence. He sought not larger responsibilities; but, when they came, he met them cheerfully and generously and proved equal to the most exacting demands. Honors came unbidden to him, and he wore them with sweet humility, but exquisite grace. This is particularly true of the

exalted dignity of the Cardinalate which the Pope conferred on him in recognition of his merits. In fact, the attitude of his time toward such dignities was different from that of our own days, as would appear from a letter which he wrote to Archbishop Spalding, when rumors of the intended elevation began to be heard. Chagrined at the tactless rumors and deprecating the proposed honor, he writes: "Is it not provoking to have to endure such ridiculous reports as the one you extracted from the Express and sent to me. I hope we shall have no Cardinal's hat in this country. We are better without one." When, finally, the uncoveted distinction was bestowed, he accepted it, not as a personal tribute, but as an acknowledgment of the growing importance of the American Church.

In the material upbuilding of the Church, both as Bishop of Albany and as Archbishop of New York, he was substantially assisted by European contributions; entries in his diary testify to generous gifts from France and Austria. For education Cardinal McCloskey did much, being himself given to literary pursuits and classical studies, of which his polished discourses afford ample proof. That he did not become identified with wider movements of national scope is owing to no want of ability, but rather to an innate modesty which made him shrink from publicity. Besides, his own diocese needed his fullest attention and whole devotion. Withal he played an important part in the Second Plenary Council of Baltimore and in the Vatican Council. Among the difficulties with which the Cardinal dealt very tactfully were the Fenian movement and the Trustee system. Typical of his insight into human nature and his gentle, conciliatory spirit is his prudent treatment of Father Hecker and Orestes Brownson. Of details revealing vivid glimpses of the Cardinal's engaging character there are many; the extracts from the letters and notebooks are particularly happy and full of charm. We gain from the pages of the biography a lifelike picture of a singularly winning personality, of whom American Catholics have every reason to feel proud. The author has erected to the memory of Cardinal McCloskey a worthy monument and made a valuable contribution to the literature of American Church history. C. B.

A MANUAL OF MODERN SCHOLASTIC PHILOSOPHY. By Cardinal Mercier and Professors of the Higher Institute of Philosophy, Louvain. Authorized translation, and eighth edition, by T. L. Parker, M.A., and S. A. Parker, O.S.B., M.A. Vol. II. Kegan Paul, Trench, Trubner & Co., London; B. Herder, St. Louis. 1918.

The present volume completes the translation of the *Traité Élémentaire de Philosophie*, the French manual composed by professors

at the Higher Institute of Philosophy of the Louvain University. It may be recalled that the preceding volume comprised, besides a general introduction to philosophy by Cardinal Mercier, sections on Cosmology, Psychology, Criteriology, and Ontology. The second, the present volume, opens with Theodicy, and, passing thence to Logic and Ethics, closes with the History of Philosophy. To students addicted solely to the traditional arrangement of the philosophical disciplines, the order here marked out may seem literally "preposterous", accustomed as they are to finding Logic confronting them at the start and Ontology looming immediately beyond. Obviously, however, there is, from the standpoint of scientific method as well as that of facility, ample justification for starting philosophy with the more tangible subject of Cosmology and working upward (downward?) through Psychology to the loftier ranges of pure Metaphysics. On the other hand, teachers who may use the present work as a text-book, and who prefer the more usual way of beginning the course with Logic, can, now that the whole series of parts is before them, elect to arrange the order to suit themselves.

Some criticism was made respecting the first volume that Professor Nys's treatment of Cosmology was not quite up to date—it had not taken account of the recent physical and chemical theories concerning the electronic constitution of matter. The suggestion was made by the critics that the publication of the second volume would offer an opportunity for supplying the omission. The suggestion has been followed, and accordingly in an appendix to the present volume a discriminating exposition is given of the newest corpuscular theories. Besides this, the volume at hand contains, in addition to a good index, an elenchus of theses which are at the same time a synopsis of the entire work. There is also a glossary wherein the more or less technical terminology employed throughout is explained. What, therefore, with the copious analyses, summaries, glossary, and index, no didactic element has been left unsupplied whereby a somewhat abstruse subject may be made less difficult to study and master.

Regarding the merits of the work as a whole nothing need be added beyond what was said in these pages concerning the former volume. The work embodies the wisdom of expert teachers; and, though a reviewer might hold here and there an opinion at variance with what he finds in the text, to ventilate such here could only seem pedantic and would prove all around unprofitable. If fault were to be found it would touch in the first place the brevity and as a consequence the occasional unclarity of the exposition; and in the second place the too rigid literalness of the translation. On the other hand, the brevity belongs to the original and was probably inevitable in view of the purpose of the manual; while the literalness no doubt

seemed to be demanded by the fidelity which translators are supposed to owe to their text.

The History of Philosophy comprised in the concluding portion of the present volume, although very much condensed, will prove serviceable in orienting the references to theories that occur in the other portions; as well as in supplying a framework for the teacher's lectures.

The translators have made some bibliographical additions in this portion and the author of it, Professor de Wulf, has supervised the proofs of the translation. Perhaps in a new edition, which it is to be hoped may soon be demanded, occasion might be taken to emend an occasional statement. As for instance: "Bergson has the great merit of combating Kantianism in France by giving to external reality its true value" (p. 485). Probably this means that Bergson gave external reality some kind of *validity* (objectivity). He hardly gave it its true value. On the following page we read, "Modern Scholastic Philosophy began to accommodate itself to the thought of our day". The statement, one must hope, is not to be taken literally. Closer rereading, such as the list of *corrigenda* shows to have been devoted to the former volume, may result in bringing to light other slight inaccuracies, the elimination of which will bring this valuable addition to our philosophical literature up to the degree of perfection which both its subject matter and even its exterior excellence render fitting.

THE FUTURE LIFE. According to the Authority of Divine Revelation, the Dictates of Sound Reason, the General Consent of Mankind. By the Rev. Joseph C. Sasia, S.J. New York: Benziger Brothers. 1918. Pp. 562.

The timeliness of this work is beyond question, as our generation sorely needs to be reminded of the tremendous issues of the next world, which is well-nigh forgotten amidst the material comforts of the present day and the absorbing demands of the competitive struggle. Here the belief in immortality and personal survival is based on a sound and impregnable foundation. Arguments are drawn from reason, the traditions of mankind and revelation. The author's logic is irresistible, and there is no weak link in the mighty chain of his proofs.

One of the stock objections against survival after death is the shadowy character of the future life and the inconceivability of the conditions of eternal existence. Reason, in this matter, does not lead us very far; we must look to Revelation to fill in the lacking details. Accordingly, the author discusses very fully the teaching of faith on

this subject. The result is that the life to come assumes a startling vividness and stands out with striking and convincing reality. There are few books in which this pertinent question is treated with equal fulness and lucidity.

Every page bears the earmarks of vast and reliable erudition. In fact, the volume resembles an arsenal or a storehouse into which everything has been gathered that may bear on the discussion. Indeed there is so much good in the work that one cannot but regret that a little more pains were not taken to lighten the style and to ease up somewhat the heavier pressure of the method. Had it been cast in a mold somewhat more suited to our modern tastes and intellectual requirements, it would make a wider appeal and carry the glad message of immortality to those who are groping in the dark and whose hearts are chilled by the shadows of death. After all, we want to give our good food not only to the children of the household, but to those also who are outside the door. Nor is it the crumbs we would offer them, but the most wholesome and savory of our viands. But to this end we must have regard to what may seem to us, perhaps wrongly, the fastidiousness of their taste. However, *non possunt omnes omnia.*

C. B.

SACERDOTAL SAFEGUARDS: Casual Readings for Rectors and Curates. By Arthur Barry O'Neill, C.S.C., LL.D. University Press: Notre Dame, Indiana, U. S. A. Pp. 304.

Sacerdotal Safeguards is the third of a series of suggestive reflexions on the pastoral life, the two first of which, under the title of *Priestly Practice and Clerical Colloquies*, proved by their popularity that they appealed successfully to the English-speaking clergy. Many readers will deem it a distinct merit of the series that it avoids the systematic treatment of pastoral topics in logical order. One may take up any of these three handy volumes and promptly find there some topic that suits his mood, with the immediate promise of some wholesome instruction that is apt to prompt motives for self-improvement or for enlarging the sphere of one's practical usefulness in the work that falls to the shepherd of souls. Father O'Neill combines the reflective habit of the teacher with the missionary experience of the American pastor, and he knows how to brighten his exposition of priestly duties with the light of poetic imagery and pleasant humor. The themes dealt with in the present volume give a fair survey of the advantages and pleasure the average priest will derive from the reading of the same. The Priest's Table, The Priest's Mortification, The Priest's Housekeeper, The Priest as Traveler, The Priest and Non-Catholics, The Priest and the School, Queries

at a Conference, The Rubrics in English, The Priest and Social Problems, A Clerical Clubnight, The Fraternal Charity of Priests—these and kindred subjects are sufficiently attractive by their mere titles to interest the cleric even when he has to some extent lost the habit of serious reading because he is so much engaged in serious and more pressing activities of the pastoral life. We trust Father O'Neill will find further matter for the composition of similar useful books for the clergy.

A POLITICAL AND SOCIAL HISTORY OF MODERN EUROPE. By Carlton J. H. Hayes, Associate Professor of History in Columbia University. In two volumes with maps. The Macmillan Co., New York. Pp. xxvi—507 and vii—767.

THE PASSING OF THE GREAT RACE, or The Racial Basis of European History. By Madison Grant, Chairman, New York Zoological Society; Trustee, American Museum of Natural History; Councillor, American Geographical Society. New edition, revised and amplified. With a new Preface by Henry Fairfield Osborn, Research Professor of Zoology, Columbia University. Charles Scribner's Sons, New York. 1918. Pp. xxv—296.

MANKIND. Racial Values and the Racial Prospects. By Seth K. Humphrey. Charles Scribner's Sons, New York. 1917. Pp. xvi—223.

The grouping here of these three books is not meant to imply any intended comparison between them. In more than one sense they are incomparables. The purpose of aligning them is to set them forth as examples of certain more or less recent historical methods.

The first of the group is an instance of a history built upon a sane philosophy; the second and the third are examples of what may be called historical anthropology built upon an insane biology.

We have called the methods pursued by the respective authors (relatively) recent; for it is not so long ago as to be beyond the memory of most readers of these lines that history was largely the story of the doings of kings—naughty kings very generally—and the intriguing and interplay of diplomats and politicians. History was then chiefly "past politics". More recently historians have come to look deeper into the deeds of men and to discern the currents of human motives that shape the course of events and determine the policies of states and governments. History has become socialized and furnishes the data for sociology. Economic forces have partic-

ularly been fastened on as the all potent historical agencies; and socialism, dwelling exclusively upon their omnipotence, has hit upon economic or materialistic determinism as the sole interpretation of the historical evolution of humanity.

As the title of the leading work above suggests, the author recognizes the social and the political forces and has endeavored to present them in combination. Political activities he rightly regards as "the most perfect expression of men's social instincts and as touching mankind most universally". Monarchs and parliaments, as well as democracy and nationalism, stand well to the front in his narrative. At the same time he "has cordially accepted the opinion that political activities are determined largely by economic and social needs and ambitions;" and accordingly he has undertaken not only "to incorporate at fairly regular intervals chapters on the Commercial Revolution, the Industrial Revolution", and so on, but also to indicate throughout his work the economic aspects of the leading political events. It is the working out of these underlying and determining forces of history that in part justifies the above characterizing of the author's method as sanely philosophical. We say *in part*, since there is something more required to justify the latter epithet. For man is not only a political and a social animal. He lives not by bread alone, nor even by the sufferance of monarchs, nor the *vox populi*, that is so often not the *vox Dei*. Man is essentially a religious, because he is a rational, animal. Due recognition of these, the religious and the specifically intellectual, constituents of human essence likewise enters into the author's study of history, and consequently fully vindicates the claim of his method to be designated as *philosophical*. *Sanely* philosophical, however, it should be emphasized as being, because the aim has not been to write a philosophy of history, not to marshal historical events in the interests of any theory whether true or false, but to portray the progression, and the retrogression, of human events in Europe, during the past four centuries. Only that, beneath and pervading those events are seen, but often more felt than seen, the fundamental forces which, because they largely constitute human personality, must of necessity determine human history. Accordingly at the very opening of the work where the foundations of modern Europe are laid bare, we are given, together with an account of the Commercial Revolution which so profoundly altered first the industrial and then the political activities of the leading European countries and their colonies, an insight into the religious revolution which, growing largely indeed out of economic conditions and causes, shattered the spiritual unity of the modern world into a bewildering chaos of beliefs and unbeliefs. Nor is the intellectual and cultured life of modern Europe preter-

mitted. The invention of printing, humanism, the development of arts and letters, and the rise of the natural sciences—these agencies, too, are shown at work in the shaping of the modern world throughout; though, their fundamental character having been laid down at the start, their permanent perdurance is felt more than asserted in the development of the narrative; the explicit influence of this or that factor being here or there emphasized according as the particular events demand, as is the case for instance in the treatment of the French Revolution.

Briefly, the ground plan of the work is as follows: The first volume comprises, besides the opening part, wherein, as has been just suggested, the foundations of modern Europe are made manifest, a section in which the dynastic and colonial rivalries of the Great Powers that so largely entangled the events of the seventeenth and eighteenth centuries are depicted; and another section, about a third of the book, devoted to the French Revolution and the Napoleonic era. The latter section runs into the second volume, which begins with the era of Metternich (1815-1830) and contains two other sections dealing respectively with Democracy and Nationalism and with National Imperialism. The former of these two sections is particularly interesting, bringing as it does to the front the rise and the early stages in the development of the Industrial Revolution; with its economic and political consequences running into the nineteenth century; the social forces at work in the last few decades; the recent political policies of the various nations; the dismemberment of the Ottoman Empire and the revolutions in Russia. The history is thus brought abreast with the events of the War up to 1915.

The work, it will thus be noticed, is, within its limits, fairly comprehensive and, we may add, relatively thorough. What is more, it deals justly with all sides of the opposing forces and parties that come within its field. The difficult and delicate problems entering into and growing out of the Revolution of the sixteenth century are especially treated with well-balanced equity. Here as elsewhere throughout the work due mention is made of the best Catholic contributions to the pertinent bibliography. Seldom if ever does one meet with a text-book emanating from a secular university and designed for use in secular institutions in which the Catholic cause gets anything like justice. In this respect the work stands almost alone.

While the work just described follows the historical lines of nationality, the one next in order above embodies an effort to get deeper into the roots of human evolution, that is into the physical and psychical differentiations of race. Racial qualities, Mr. Grant rightly insists, must be carefully distinguished from national and

linguistic. The latter determinations lie on the surface and are subject to frequent fluctuations. The former are fixed, permanent, and, according to the school of anthropologists and biologists to which Mr. Madison Grant adheres, radically unchangeable. The characteristics of a race are rooted in the physical organism and reveal themselves with a relative immutability in the psychic life of its members. Three markedly distinct races have entered into the history of Europe and consequently of the colonies which in various parts of the globe have sprung from European ancestry—the Nordic, the Alpine, and the Mediterranean. The Nordic type is characterized by a longish skull (index 79), and has a high, narrow, longish face; it is tall in stature and has lightish hair and eyes. This race is represented in modern times by the Norse, Swedes, Danes, many Russians and Poles, North Germans, many French, Dutch, English, Scotch, most Irish, native Americans, and others. The Alpine type has a round skull (index 80 and more), a broad face; is of medium, stocky build, with dark hair and eyes. Amongst the modern representatives of this race are the Bretons, Walloons, central French, some Basques, Swiss, most South Germans, North Italians, German-Austrians, Magyars, many Poles, most Russians, Serbs, Bulgars, most Rumanians and Greeks, Turks, Armenians, most Persians and Afghans, and others. The Mediterranean has a longish head (index 79 and less); high and longish face; is of short and slender build, with dark eyes and hair. Amongst their descendants are many English, Spaniards, Portuguese, some Basques, South Italians, Sicilians, many Greeks and Rumanians, Moors, Berbers, Egyptians, Kurds, Hindus, and others. While many of these physical characteristics approach each other or rather coincide in the various types, they are sufficiently marked in the average to constitute distinct races or quasi-subspecies.

Correlated with the physical go certain more or less definite mental and moral aptitudes. The Nordics are everywhere a race of soldiers, sailors, explorers, rulers, aristocrats. They are domineering, individualistic, self-reliant, "jealous of their personal freedom both in political and religious systems, and as a result they are usually Protestant" (p. 228). The Alpines are a race of peasants, agriculturists, and never a maritime race. Their tendency is toward democracy, "although they are submissive to authority, both political and religious, being usually Roman Catholics in Western Europe" (p. 227).

The Mediterranean race is intellectually superior to the Alpine and probably to the Nordic. This is manifest in the field of art. Mr. Grant is of the opinion, however, that in "literature and in scientific research the Nordics" go over the top. He omits to indicate any religious propensities of the Mediterraneans. Having determined the physical and mental characteristics—the moral are pre-

termitted — of the three typical races, the author focuses attention upon the Nordics and proceeds to sketch their migrations out from the prehistoric twilights along the more or less clearly illuminated tracts of history down to our own times. There is, of course, on so vast a canvas which depicts such tremendous reaches of time and space, no room for anything like detailed events. Only the broad outlines can be accommodated, and even these on the whole can be merely suggested to the historical imagination, which must supply the lacunæ. By the aid of several colored maps the reader is enabled to follow the lines of racial movements from the Bronze Age down to the present day. Coming to our own times, we are told that the Nordic element forms practically all the population of Scandinavia, as also a majority of the population of the British Isles, and are almost pure in type in Scotland and eastern and northern England. The Nordic realm includes nearly all the northern third of France, with extensions into the fertile southwest; all the rich lowlands of Flanders; all Holland; the northern half of Germany, with extensions up the Rhine and down the Danube; and the north of Poland and Russia. Recent calculations indicate that there are about 90,000,000 of purely Nordic type in Europe out of a total population of 400,000,000 (p. 188). In view of this disproportion it can only be a question of time when the Nordic, the highest type of humanity, the pure blue-blooded white man, according to our author, must disappear from off the face of Europe.

Nor can America save him from perishing. This country, at least New England, Pennsylvania, and the Southern States in part, were settled by Nordics. "The Nordic blood was kept pure in the Colonies because at that time among Protestant peoples there was a strong feeling as a result of which half-breeds between the white man and any native type were regarded as natives and not as white men" (p. 85). It was otherwise, however, "in the Catholic colonies of New France and New Spain; if the half-breed were a good Catholic, he was regarded as a Frenchman or a Spaniard, as the case might be. This fact alone [?] gives the clew to many of our Colonial Wars where the Indians, other than the Iroquois, were persuaded to join the French against the Americans by half-breeds who considered themselves Frenchmen. The Church of Rome has everywhere used its influence to break down racial distinctions. [In the sense that in God's Kingdom there were to be neither Greek nor Barbarian, Jew nor Gentile, bond nor free, but all were to be one in Christ.] It disregards origins and only requires obedience to the mandates of the universal church. In that lies the secret of the opposition of Rome to all national movements. It maintains the imperial [international] as contrasted with the nationalistic ideal and in that respect its inheritance is direct from the Empire" (ib.).

In America, no less than in Europe, the Nordic is destined to disappear. And this, as Mr. Grant makes out, not because of any weakness inherent in the stock, but by reason of its very nobility. "The Nordic will not intermarry with inferior races and he cannot compete in the sweat shop and in the street trench with the newcomers" (p. 92).

Cannot something be done, then, to save for still great efficiency the Nordic race, which has accomplished so much for humanity in the past? Mr. Grant is not sanguine on this point. Of positive measures he has none to recommend. Negatively, he thinks, eugenics and birth control by the State would be a preservative. "The unfit should not be permitted to multiply. Mistaken regard for what are believed [not by Mr. Grant] to be divine laws, and a sentimental belief in the sanctity of human life tend to prevent both the elimination of defective infants and the sterilization of such adults as are themselves of no value to the community. The laws of nature require the obliteration of the unfit and human life is valuable only when it is of use to the community or race" (p. 49). Consistently with this social utilitarianism the author naturally blames the Church as well as social organizations generally for "the great injury they inflict on the community by the perpetuation of worthless types" — "defective strains", "moral perverts", "mental defectives". Evidently the publicans and sinners would have a poor chance were Mr. Grant the supreme manager of the race. Fortunately for the Alpines, the Mediterraneans, and even some of us noble Nordics, he is not, nor is he likely to be, elected to the office.

One could hardly expect the Catholic Church to escape our author's censure for her malign influence on the evolution of the "desirable classes" by imposing upon them the obligation of celibacy (p. 52). But what was worse, "in the Middle Ages, through persecution resulting in actual death, life imprisonment, and banishment, the freethinking, progressive and intellectual elements were persistently eliminated over large areas, leaving the perpetuation of the race to be carried on by the brutal, the servile, the stupid. It is now impossible to say to what extent the Roman Church by these methods has impaired the brain capacity of Europe, but in Spain alone, for a period of over three centuries from the years 1471 to 1781 the Inquisition condemned to the stake or imprisonment an average of one thousand persons annually. During these three centuries no less than 32,000 were burned alive and 291,000 were condemned to various terms of imprisonment and other penalties and 7,000 persons were burned in effigy, representing men who had died in prison or had fled the country" (p. 53).

Aside from the calumnious brief for which these arithmetical calculations are adduced as evidence, the figures, it need hardly be said, are exaggerated beyond all measure. Even Lea, whom no one will accuse of partiality toward Catholicism, admits that, "The stake consumed comparatively few victims".[1] But Mr. Grant is naïvely fond of big figures, as is evident from his computations relating to the antiquity of man, though it must be admitted he owes the grossly exaggerated figures in this case to Professor Osborn, who in turn bases them upon exceedingly weak foundations.

Little space is left for the third member of the group of books above. Although Mr. Grant and Mr. Humphrey deal with the same fundamental subject, racial values and racial prospects, the former writer considers his theme more from an historical point of view, his method being therefore mainly descriptive and discursive; while the latter author discusses his subject more in the light of what may be called in a broad sense anthropological science (or at least speculation); his method being therefore more analytical and incisive. Both writers accept the following "points as fairly established", namely, "that man is evolved through countless ages from a species akin to the anthropoid apes; and, as a being not so very far removed from the human type, as we have known it for less than ten thousand years, man has lived, according to the best geological guesses [applaudable honesty!], somewhere between five hundred thousand and one million years" (p. 2). Mr. Grant's and Mr. Osborn's computations, being more conservative, are supposed to have passed out of the shadows of guessing closer into the penumbra of science.

Both writers, moreover, reach a like conclusion, namely, that the physically and intellectually best types of mankind are steadily disappearing (the war is, of course, accelerating the process) and that unless something be done to arrest the decline of greatness, humanity will in a relatively short time be devoid of its guides and leaders. Both writers finally insist on substantially the same checks and remedies. Each advocates eugenics, birth control, *et omne id genus turpe*. The main difference between the two authors in this respect is that Mr. Seth K. Humphrey's method, though covered by a thin veneer of pseudo-science, is more frankly brutish, more redolent of the barnyard and the truck patch. He has worked out the logical conclusions of his materialistic biology, or rather philosophy.

[1] *History of the Inquisition*, Vol. I. p. 480.

Literary Chat.

Father J. T. Durward of Baraboo, Wisconsin, is making excellent use of his opportunities to popularize Truth Society work by the publication of leaflets and booklets in which he arouses the religious conscience. One of his methods is to scatter broadcast *Leading Questions,* answered in a direct and summary form, for those who may read while they run. The example deserves to be imitated everywhere.

At the instance of Father John T. McNicholas, socius of the Superior General of the Order of Friar Preachers and American representative at the Dominican mother house in Rome, the admirable results of the establishment of the Society of the Holy Name are being made known and understood in Italy and other parts of Europe. In a preface to a brief account of the origin and methods of the association, under the title "De Societate SS. Nominis Jesu ejusque regimine in Statibus Foederatis Americae Septentrionalis," the Society is recommended to the Catholics of Europe under the protection of Cardinal Thomas Boggiani. If the suggestions and principles of the Society, which in the United States counts nearly a million and half of members, who frequent the Sacraments monthly or oftener, we may look for a revival of that piety which was once the heirloom of Catholic Italy and France, but which has sadly lost its recognition and use in these latter times.

Some people keep a list of the books which their own reading or the word of others has taught them to be suitable as gifts to friends or to the seekers after truth whom they may meet by the way. Other people have a shelf or a corner of their library for books of the kind whence they draw as occasion calls for the giving or the lending. Both plans are good, but for obvious reasons the second is the better. Whichever be the present reader's way, he will do well to place on his list or his shelf, or better still on his library table, alongside, let us say, of *My Unknown Chum,* these two recent treasures: Humphrey Desmond's *Why God loves the Irish* and Shane Leslie's *The Story of St. Patrick's Purgatory.* Of the former booklet Maurice Francis Egan tells its author that the problem of selecting Christmas presents is forever solved in his case by his coming to know *Why God loves the Irish.* With it and the *Story of St. Patrick's Purgatory* at hand, there need be no selective problem, we might add, whether for Christmas or Easter or any other season of gifts. Having once read either or both of these little books, the fortunate discoverer will not rest until he share his joy with his neighbor who knows a good thing when he sees it and loves it the more that it comes from the heart of a friend.

Mr. Desmond, it is superfluous to say, is an expert at making bright little books. He has written more than a few and there is not one that does not carry a message of truth and strength and cheer. Perhaps he has given us none quite so clever, quite so winning, quite so lightful as *Why God loves the Irish.* Never before have the children of the Gael been painted more truly or more sympathetically. The booklet is surely a casket of gems. The casket has been made to befit the gems and the gems have been chiseled to scintillate right into mind and heart; into the spot where smiles and loves are lurking—smiles for the happy stories and loves for the goodness that reveals the secret of God's love for the Irish. (New York: The Devin-Adair Co.).

Shane Leslie has woven a septette of stories out of the legends that cluster around the Derg, the holy lough of Ireland with its storm-beaten island in whose cave Patrick, "the love-friend of Jesus," fasted forty days and nights, and whither saint and sinner ever since have come to imitate in the measure of their strength and love the penance of their Apostle. From out those twilight times when

the shadows of Druidic paganism were slowly yielding to the rising sun of Christian faith, have floated countless holy folk-stories to mingle with the later traditions of monastic Ireland. Mr. Leslie has happily gathered up some of these relics of saintly and knightly idealism and has woven them into seven beautiful stories each of which is redolent both in style and incident of a venerable past. Mr. Desmond would doubtless find that Shane Leslie owes to the Irish blood that is in him the happy gift of exquisite story-telling. The book is tastefully issued by the Herder Co., St. Louis.

Mentioning the author's name naturally brings to mind another green-robed publication, the *Dublin Review*, the policy of which is largely at present in Mr. Leslie's hands. The *Dublin* has always of course reflected the mind of its editor-in-chief. The distinctively theological scholarliness of Wiseman gave the weight of matured Catholic thought and learning to its earliest period. The temper of acute philosophical criticism and alertness for the then actual modes of thought, characterized its spirit in the days of William George Ward and later of Bishop Hedley. The philosophico-literary atmosphere and the note of modernity pervaded its pages when the late Wilfrid Ward guided the helm. A certain cosmopolitan and therefore literally Catholic spirit informs the initial number of the present year. *The Tendencies of Anglicanism*, by Ronald Knox; *The Latin Church in Russia*, by Dr. Adrian Fortescue; *Zionism*, by Lieutenant-Colonel Sir Mark Sykes, M.P., and *The Legend of the American Presidents*, by Shane Leslie—these papers both in their matter, their authorship, and consequently their workmanship point to a very wide field of interest and appeal. Then there is an equally suggestive trio of papers for purely literary discussion, while the place of honor in the number is justly given to *Lord Acton: a Study*, by Canon Barry, D.D.

It requires a mind equipped alike with knowledge and just discernment to solve the enigma of Lord Acton's Catholicity. Fortunately, therefore, the riddle has been given to Canon Barry to unravel. We give in part his answer. "Lord Acton's name is a flag, as George Eliot would say, over disputed territory. In a style more historical, it belongs to the Debatable Land. He that bore it is the glory of Catholics, for they trained and taught him to become the 'most erudite man of Europe' in his own generation. But he is our burden also and our embarrassment; since we must allow that hardly any writer, not professedly the foe of Catholic dogma, has left such violent pages to be quoted by a censorious world, in condemnation of Popes and their policy, during seven hundred years. He is of us, yet in effect against us. Did he die in communion with Rome? He certainly did." The evidence for this verdict Dr. Barry has elaborated through twenty-four pages; then he reaches the conclusion that, "as Cardinal Vaughan wrote to him in the 'kindest and most touching letter' that Acton ever received, he was 'loyal to God and His Church', though by his great learning tried beyond other men. His views in history were but opinions subject to criticism and change. But the Catholic Church, beheld by him and me in St. Peter's on the Feast of the Epiphany, 1870, when the whole Hierarchy made its profession of faith in the hands of St. Peter's successor, Pius IX, was a fact and the supreme of facts, in that visible Christian Communion which justifies itself by its mere existence." This assurance from so competent a judge as Canon Barry may go far in helping to assure those readers of Acton's correspondence who may have doubted his orthodoxy.

The pedagogue of yore scorned the idea of making his instructions interesting; he had recourse to other means for stimulating the flagging attention of his pupils. Modern pedagogy has abandoned this attitude; it requires that the subjects taught be made attractive and that all difficulties that might deter or discourage the beginner be removed. This is the golden age of the child and the schoolboy. Never have the rights of the child been so emphatically asserted.

Naturally enough, this tendency is reflected in modern school books. They appeal to the eye; they are artistically illustrated; they offer every possible help to easy comprehension and ready memorizing. The American Book Company makes every effort to embody these features in its textbooks. *Le Premier Livre* (by A. A. Méras, Ph.D., and B. Méras, A.M.; with illustrations by Kerr Eby) is a beautiful sample of the latest development of school-book making. A charming story is chosen as the vehicle to teach the elements of French grammar. The narrative is connected, and thus the curiosity aroused at the outset will lead the child to assume willingly the slight task imposed in each successive lesson. The contents can well be mastered in the course of a year.

The more recent Greek Grammars have discarded as superfluous ballast much of the matter to be found in the older ones. Some, as that of Dr. Koegi, have gone so far in this process of elimination as to leave only the bare essentials. Dr. H. Weir Smyth in his new *Greek Grammar*, published by the American Book Company, tries to strike a balance between these two extremes. In bold print he gives the essentials and common forms; smaller type denotes the topics for the advanced student, and the notes contain unusual forms and rare constructions. The book meets all the requirements of the high school and the college.

The grim tragedy of war comes home to us with a crushing vividness, as we read the diaries of war nurses and prisoners. *Journal d'une Infirmière d'Arras* describes in a simple, colloquial style the experiences of Mme. E. Colombel among the wounded. It is an unvarnished, unadorned tale, but eloquent in its very simplicity. It surrounds the reader with an atmosphere, vibrating with agony and vocal with groans. Only a stout heart could bear the sight of such suffering. The nurses that descend into that inferno possess the heroism of pity. There is a heart throb in every line of this diary.

Blessé, Captif, Delivré (Mémoires de Guerre par Hubert de Larmandie) relates the fortunes of a soldier, who was wounded in action, made prisoner, and finally allowed to return to France. Everything in these pages is of intense dramatic interest, relieved by rare glimpses of subdued humor. War, seen at such close range, loses the glamor with which militarists invest it. That men can pass through such experiences with unbroken spirit is a most astonishing thing, and proves the resiliency of the human soul and its wonderful powers of resistance and recuperation. Both of these books are published by Bloud & Gay, Paris.

Not everything in war is hideous and repulsive; it abounds in elevating and edifying incidents. If it calls forth the baser instincts of the human heart, it also stirs up the nobler emotions and demands the exercise of the highest virtues. Evidence of both we find in *La Vie Agonisante des Pays Occupés* (Lille et la Belgique. Notes d'un Temoin. Par Madeleine Havard de la Montague. Paris: Perrin & Cie.). The lot of the conquered is terrible. Agony is the only word that describes adequately the state of a people on whose soil a ruthless conqueror has planted his foot. But under such trying conditions human nature shows itself at its very best. Sweet blossoms bloom amid the horrors of the war, and their fragrance fills these pages, into which a noble woman has poured the tenderest sentiments of her bleeding heart, but also the fierce indignation of her outraged soul.

A brief summary and explanation of the new laws respecting the celebration of marriage will be serviceable to those who lack the time or opportunity to consult the sources. *Les Fiançailles et le Mariage* (Par J. Duvic, O.M.I. Ottawa: Scolasticat St. Joseph) contains all that is necessary to know for practical purposes. The treatment of the matter is very succinct and clear, and the style, as the French authorship leads us to anticipate, limpid and engaging.

It is a pedagogical truism to say that the most direct and surest way into the child's mind lies through the medium of story. Perhaps priests,

like some teachers, do not sufficiently realize this fact, though surely the Master who knew what was in the child, as He knew what was in man, taught by his own constant example the value of story as a medium of instruction. Father Reuter was moved by that example when he bound together the sheaf of stories under the title *Anecdote-Sermonettes for Children's Masses* (Baltimore, Murphy Co.). There are nine of them in the little volume of ninety-seven pages—one for each of the nine principal feasts of the year. The stories are simply told and the moral flows easily and naturally from them. Priests will find the book suggestive for their talks to the little ones; though it must be remembered of course that story-telling is a gift and story-using something of an art, and in both processes it is the personal equation that counts for most.

Among the many war publications emanating from the government none will prove so serviceable and interesting as *The War Encyclopedia* issued by the Committee of Public Information, and edited by three professors representing the Universities of Princeton, Indiana, and Wisconsin, who in turn have had the coöperation of expert authorities throughout the country. Nothing therefore from the standpoint of editorship and authorship has been lacking to give to the publication a thoroughly American tone and color.

Within the compass of some three hundred pages a very great amount of useful information touching almost every conceivable aspect of the war has been condensed, conveniently classified, and equipped with complete cross references, so that busy men can find at once what they want to know concerning the antecedent events, localities, personages, instruments, mode of procedure; in a word, anything and everything pertinent to the war. The book bound in paper can be had (for twenty-five cents) by applying to the Committee on Public Information, 10 Jackson Place, Washington, D. C.

John Ayscough's recent work *Tideway* (Benziger Bros.) is not, as the title might lead one to suppose, a single novel. It is a collection of short stories, fifteen in all. Why the group should be given the title just mentioned is not at first thought obvious. Second thought, however, may beget a progeny of reasons. The initial story is, from a dramatic point of view, probably the best. Indeed the characters and the incidents in it are so strong, vibrant, Sicilian, that one wishes the curtain had not dropped so abruptly; that there were several more acts to carry onward the fates of such types as Tito, and Longo, and Pippa. In truth the story itself impresses one as just a sketch of a larger work in which the author, who is always at his best when dealing with Italian character, had intended to portray the fuller lives and fates of the *dramatis personae*.

In its fragmentary state the tale makes one feel bad that Santa Venera had not a more pious sacristan than Maso and the Pieta a less villainous custodian than Tito—even though it should turn out that both are drawn from life.

The other stories in the volume, while less dramatic than the first, bear, each according to its respective *genre*, an atmosphere and a color which, while singularly Ayscoughian, haunt one with a sense of the mingling wit and geniality of Thackeray. Witness in this respect *The Awakening of Miss Girvan*.

It is a far cry from the scenes, events, and characters that make up the peaceful life of *Tideway*, to the horrors, the slaughterings, and the fighters that constitute the life in the trenches. And yet a man who was part of that life has given us *Trench Pictures from France* which, though touched here and there with the red of flame and blood, like John Ayscough's *French Windows*, reflect for the most part the lights that come from God and from the soul of man—from love and joy and generousness and fortitude and all the virtues and the ideals that lift men beyond the pits, and the muds, the welterings, and the carnage.

Trench Pictures contains the papers the late Major William Redmond, M.P., who was killed in action, June 1917, had contributed to the *Daily Chronicle* under a pseudonym. The collection is edited by Miss Smith-Dampin, who also contributes the introduction, giving a character sketch of Major Redmond. Father Edmund Kelly, Chaplain to the Forces, in a letter to a friend says of William Redmond: "No purer-hearted man, no braver soldier, ever died on the battlefield. . . . In my humble opinion Willie Redmond deserves the admiration of every man capable of admiring sanctity in a Catholic, valor in a soldier, and the most unselfish love of country in a patriot" (p. 31). Both the thought and the style of these *Trench Pictures* confirm the chaplain's appreciation of their author. (New York: George H. Doran Co.).

The Man from Nowhere by Anna T. Sadlier (New York: Benziger) is a new book for boys. The "man" is saved from drowning off the coast of a seaside village near New York. Nursed back to life at the home of one of the boy characters, he occasions something of a tragico-comic episode by evoking the lad's suspicion that he is going to run off with the silver. But he leaves respectably and afterward proves his gratitude to his rescuers by various opportune deeds of generous beneficence. Prior to his rescue from death he had been an unbeliever. Through the influence of the priest of the village he receives the gift of faith. The story is interesting and healthy. There is considerable, though not too much, boyish adventure. The *morale* is sound and not unduly obtruded.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

De Revelatione per Ecclesiam Catholicam Proposita. Theologia Fundamentalis secundum S. Thomae Doctrinam. Pars Apologetica. Volumen I. Auctore P. Fr. Reg. Garrigou-Lagrange, O.P., Professore S. Theologiae in Collegio Angelico de Urbe et Socio Academiae Romanae S. Thomae Aq. Romae: P. Ferrari; Parisiis: J. Gabalda. 1918. Pp. xii—564.

Anecdote-Sermonettes for Children's Mass. By the Rev. Frederick A. Reuter, author of *Sermons for Children's Mass, Reading and Reflections for the Holy Hour.* John Murphy Co., Baltimore. 1918. Pp. 97. Price $0.75 *net.*

The Catholic's Pocket Prayer Book. Complied from Approved Sources. Peter Reilly, Philadelphia. Pp. 192. Price, $0.25.

Passio Christi. Meditations for Lent. By Mother St. Paul, House of Retreats, Birmingham, author of *Sponsa Christi, His Visitors, His Passion,* etc. Preface by the Rev. Joseph Rickaby, S.J. Longmans, Green & Co., New York. 1918. Pp. viii—183. Price, $1.40 *net.*

The Future Life. According to the Authority of Divine Revelation, the Dictates of Sound Reason, the General Consent of Mankind. By the Rev. Joseph C. Sasia, S.J. Benziger Bros., New York, Cincinnati, Chicago. 1918. Pp. 562. Price, $2.50.

Dictionnaire Apologetique de la Foi Catholique. Contenant les Preuves de la Verite de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition, entièrement refondue sous la direction de A. d'Alès, Professeur à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule XIV: Mariolatrie—Modernisme. Gabriel Beauchesne, Paris. 1918. Pp. 160.

GOD AND MAN. Lectures on Dogmatic Theology. From the French of the Rev. L. Labauche, S.S. Authorized translation. Vol. I: God. P. J. Kenedy & Sons, New York. 1917. Pp. xvi—376. Price, $1.75 *net* (postage extra).

REQUIEM MASS AND BURIAL SERVICE. From the Missal and Ritual. By John J. Wynne, S.J. The Home Press, 23 E. 41st St., New York. 1915. Pp. 38. Price: cloth, $0.50; leather, $1.00.

THE ABIDING PRESENCE OF THE HOLY GHOST IN THE SOUL. By the Very Rev. Bede Jarrett, O.P. Cathedral Library Association, New York. 1918. Pp. vii—118. Price, $0.70.

THE STRAIGHT RELIGION. By Father Benedict, O.SS.S. With a Foreword by the Rev. Father Bernard Vaughan, S.J. Benziger Bros., New York. 1917. Pp. x—228. Price, $1.50 *net*.

PRAYERS FOR OUR DEAD. By the Rev. Thomas S. McGrath, author of *Little Manual of St. Rita, Catholic Soldiers' and Sailors' Companion*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1918. Pp. 123.

POUR LES MORTS DE LA GRANDE GUERRE. Un Mois d'Indulgences et de Supplications, ou Choix de Prières indulgenciées proposées pour trente jours, d'après un plan nouveau. Par Chanoine Rothe, du Diocèse de Coutances et Avranches, auteur de *Calendrier des indulgences plénières*. Ouvrage honoré d'une lettre de S. G. Mgr. Guérard, Évêque de Coutances et Avranches. Paris: Pierre Téqui. Boston: Librairie S. Michel. 1918. Pp. xxxvi—344. Prix, 1 *fr.* 50; 1 *fr.* 65 *franco*.

RELIGION. Religion—Famille—Patrie. Par Mgr. Gibier, Évêque de Versailles. Paris: Pierre Téqui. Boston: Librairie S. Michel. 1918. Pp. vii—381. Prix, 3 *fr.* 50.

SCHOOL CHILDREN'S PRAYERBOOK. By the Rev. Lawrence Hoyt, O.S.B. Second edition, considerably revised by *Our Sunday Visitor*. Our Sunday Visitor Press, Huntington, Indiana. Pp. 95. Prices: cloth, $0.15; $12.00 a hundred; paper, $0.12; $7.00 a hundred.

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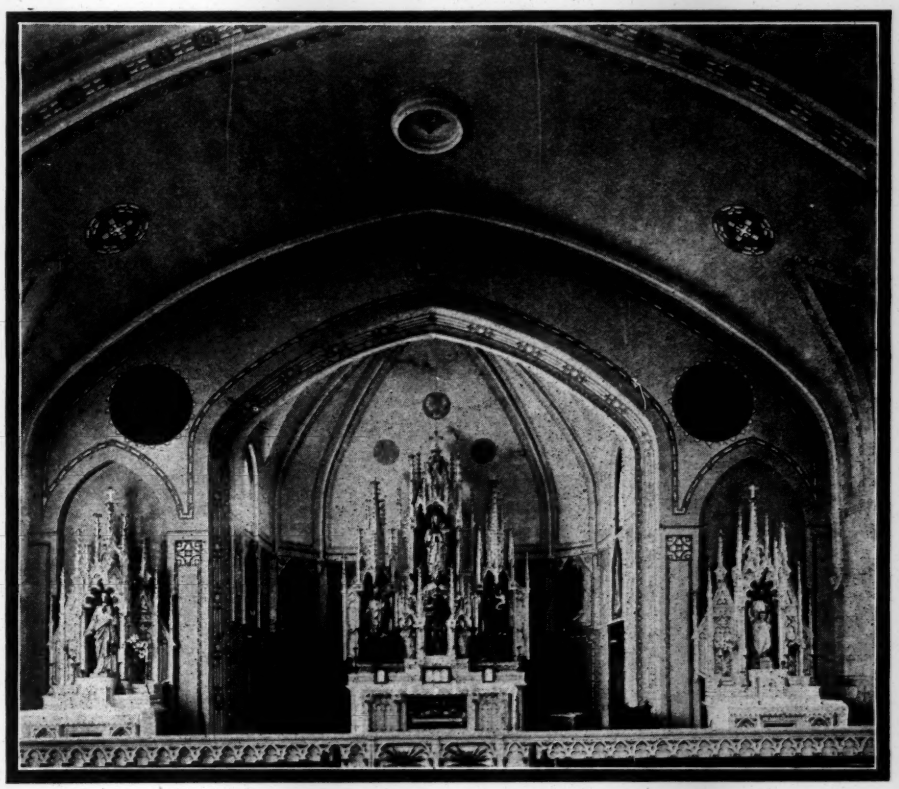

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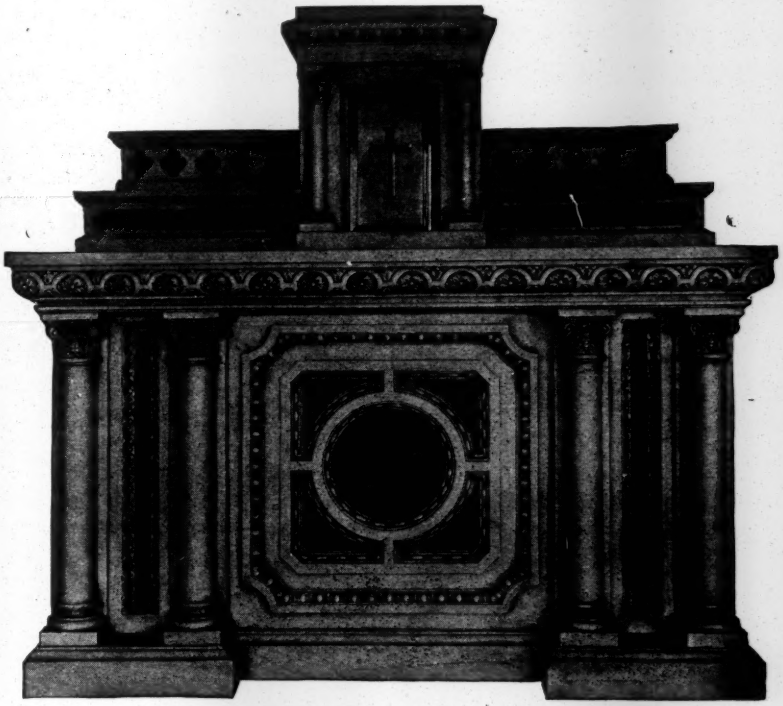

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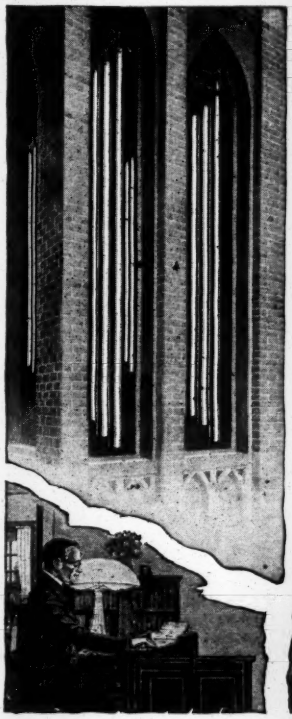

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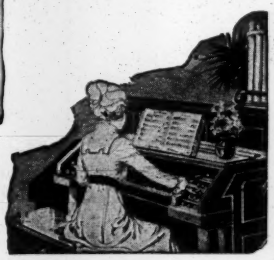

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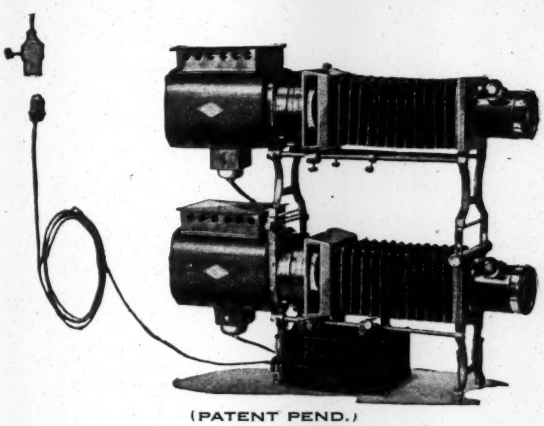

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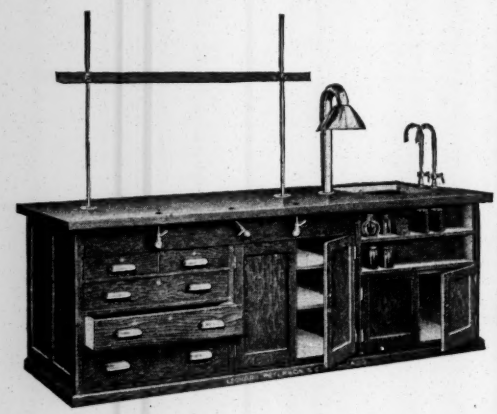

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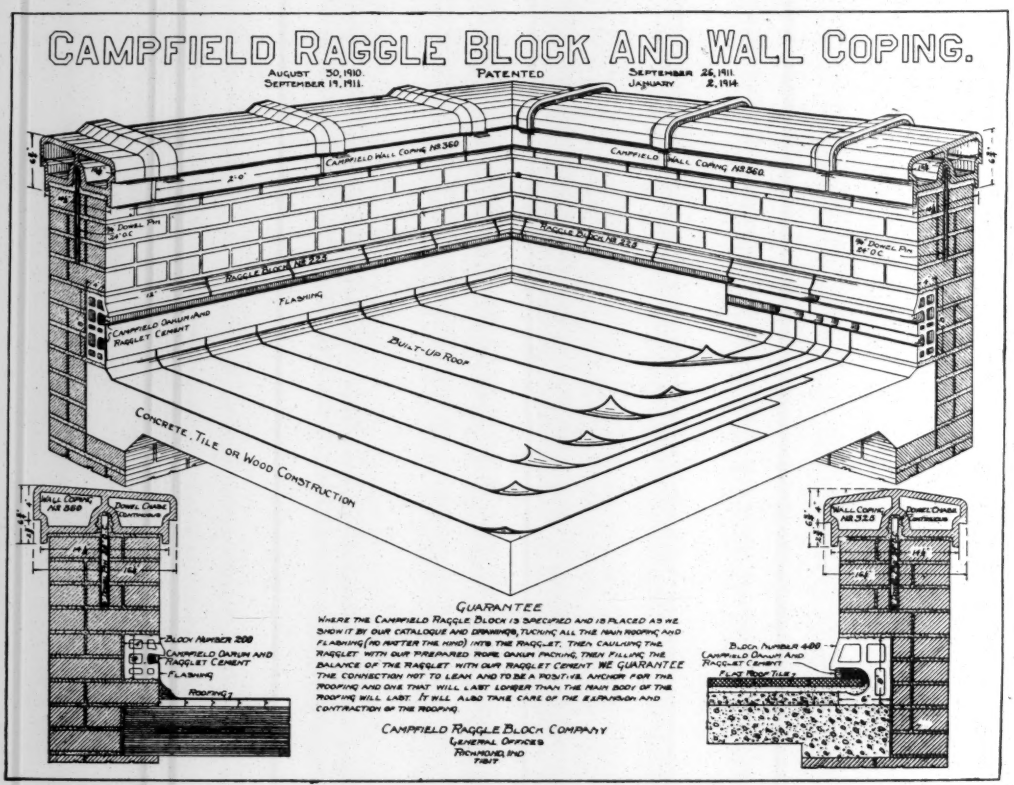

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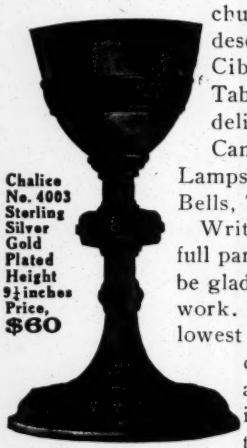

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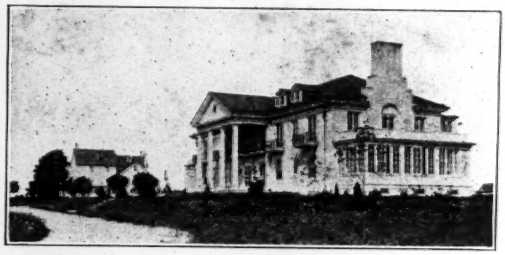

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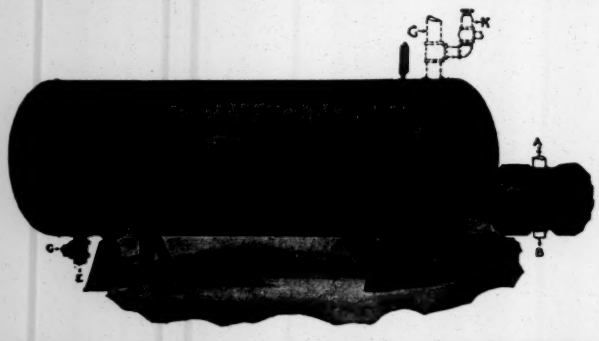

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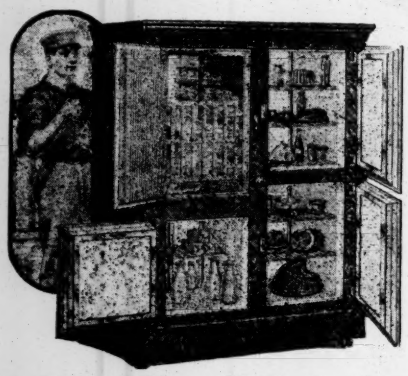

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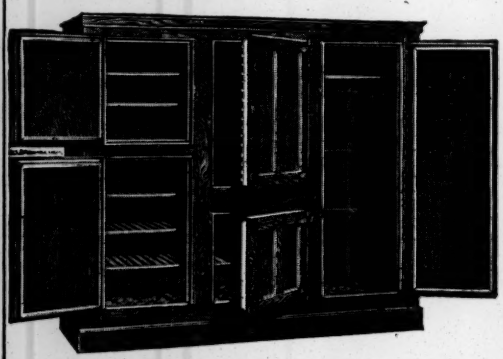

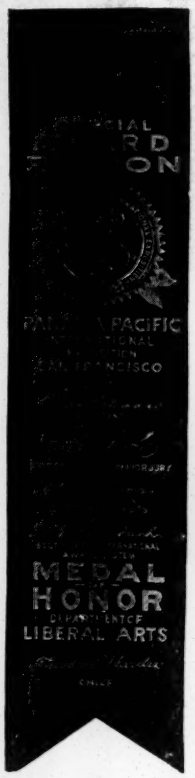

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THE SANCTUARY LAMP

WATCH THIS PAGE

We will use it each month to explain the only—yet the easiest—way to take care of the light, without fear of failure and still adhere strictly to the

RUBRICS

There is nothing unreasonable in the demand of the **Church** for strictly vegetable oil in the sanctuary lamp. On the contrary, it may have been demanded as a matter of safety; for there is always danger in the use of mineral oils, be they ever so skilfully mixed. But we have become so thoroughly used to the 8-day taper, that anything is welcomed that will burn with it, and as the **Rapeseed** oil from France is no longer to be had, and as we know of no domestic vegetable oil that can possibly burn with the 8-day taper, we were forced to mix mineral oil with it in order to make it burn. Therefore all so-called 8-day oils are decidedly **not** rubrical.

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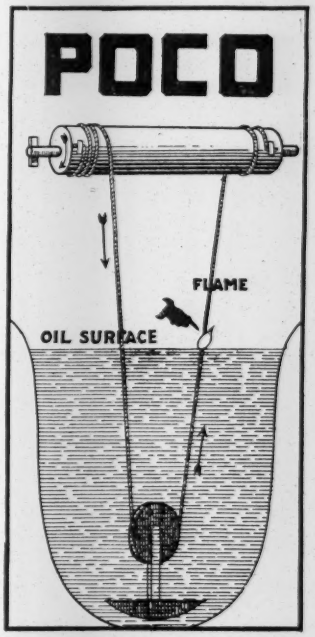

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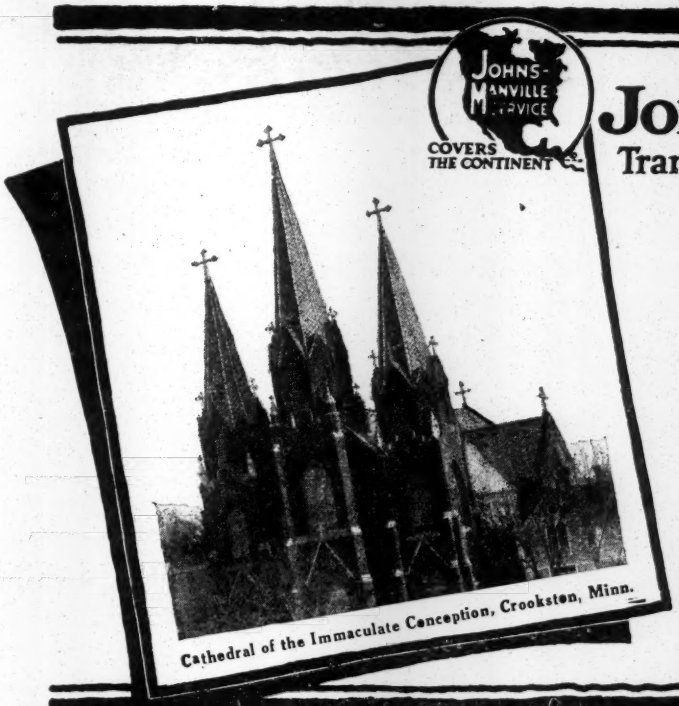

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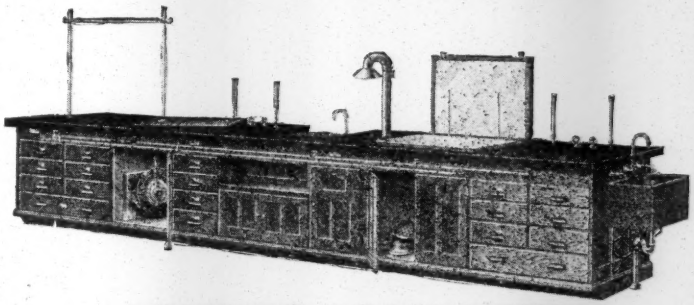

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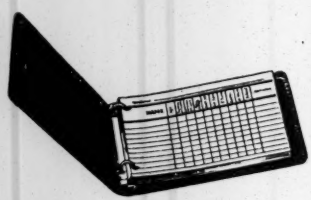

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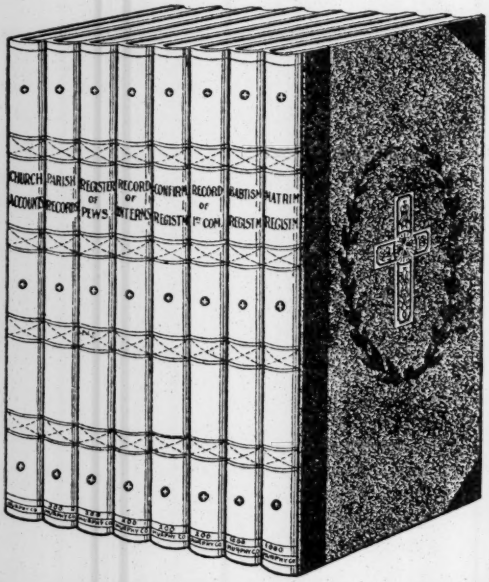

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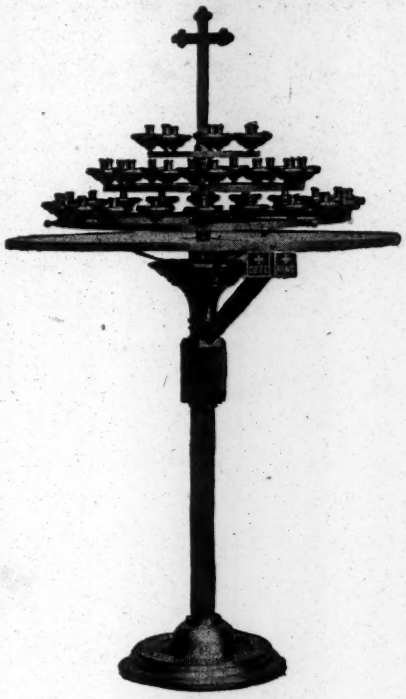

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